THE CALENDAR OF SAINTS

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ST. ANTHONY OF PADUA.

From a painting by Manche.

The Calendar of Saints

BY

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FOREWORD.

All the works on the Lives of the Saints make much reading, which lack of time and opportunities place beyond the scope of many people.

A contrary rule governs the Calendars, in which simply the names of the Saints are mentioned with the letters indicating whether they were Martyrs, Confessors, Virgins, etc.

Under these circumstances a short epitome is required, just to give an idea of the Saint or other commemoration which is observed on each day.

Local calendars, national calendars, and the calendars of the religious orders have each their own special commemorations. But in the year 1914, the Church, in her wisdom, issued a Universal Calendar, selecting representative Saints from nearly every country; regal, ecclesiastical and lay, the greatest exponents of the Faith, and the founders of Religious Orders; those who have witnessed for the Eternal Trinity by their blood, and given of their substance and their lives for the relief of the poor and the plague-stricken; the combined lives of whom is a concise history of Christianity.

This compilation follows the Universal Calendar with the Saint of the Mass for the day, and the filling of the octaves and ferias with Saints taken from the Roman Martyrology —which are distinguished by a dagger (†) ; it briefly describes the nationality, principal acts and the dates of four hundred and one Saints and forty Commemorations.

The letters after each name are abbreviations of :—

Abb.	Abbot.	H.	Hermit.
Ap.	Apostle	K.	King.
B.	Bishop.	M.	Martyr.
C.	Confessor.	P.	Pope.
D.	Deacon.	Q.	Queen.
Dr.	Doctor.	V.	Virgin.
		W.	Widow.

JANUARY.

On the Sunday which may fall on any of the days between the Circumcision and the Epiphany, or failing such a Sunday, then on January 2, the Feast of the Holy Name of Jesus is kept.

1 The Circumcision of Our Lord.

Circumcision was a covenant by which a Jew became one of God's people; it was the Divine Law to which Christ was obedient, and it was a token that through the shedding of the blood of Christ the redemption of the world would be obtained. The Covenant of Circumcision is superseded by the Sacrament of Baptism, by which, no single nation but the whole Church is made the people of God.

In the earliest ages this day was known as the Octave of the Nativity, but in the eleventh century it was commemorated under the present title.

2 The Most Holy Name of Jesus.

In the fifteenth century there was a great increase in devotion to Our Lord, and in 1457 the Feast of the Holy Name was adopted in England on August 7. Jesus Mass and Jesus Anthem were sung every Friday, Chapels were dedicated, Altars were consecrated and Colleges founded in honour of the Holy Name. Jesus Guilds were formed and

gifts of lands were given to endow the chaplains, the lamps and other lights. A special office in honour of the Holy Name was granted to the Franciscans in 1530; to the Carthusians in 1643, and appointed to be observed generally on the second Sunday after Epiphany in 1721.

3 St. Genevieve, V.†

Patroness of Paris, Geneviève was born at Nanterre, and when but fifteen years old she received the veil from the Bishop. When Attila, king of the Huns, was advancing on Paris, Geneviève counselled the citizens to take heart and to invoke God with prayer and fasting to deliver them from calamity. Although jeered at by some of the people, the prayers of Geneviève prevailed and the Huns failed to enter the city. She died in 512, at the age of eighty-nine, and some of her relics are preserved in the church of St. Etienne du Mont, Paris.

4 St. Rigobert, B.†

Rigobert, a Benedictine monk, was consecrated archbishop of Rheims in 696, and fervently worked for the raising of the spiritual life in his diocese. When Charles Martel aspired to the crown, his demand for admission into Rheims was refused by Rigobert, who held the keys. When Martel achieved his object the archbishop was banished and the see given to another. At a later date, Milo, the intruding prelate, permitted Rigobert to say Mass in his old cathedral. His relics were enshrined in St. Denis at Rheims, and in Notre Dame, Paris.

5 St. Telesphorus, P. & M.

A Greek by birth, Telesphorus succeeded St. Sixtus I in 128. To this pope is ascribed the institution of Lent, and he ordained that there should be three Masses on Christmas Day, the first to be sung at midnight. He also appointed that the *Gloria in excelsis Deo* should be sung before the Sacrifice of the Mass. He was martyred in 139, and buried on the Vatican Hill near the tomb of St. Peter.

6 **The Epiphany of Our Lord.**

This Greek word signifies "Appearance" or "Manifestation" of our Lord, and three of the miracles by which His divinity was shown forth, are commemorated on this day—(1) the mysterious star guiding the Wise Men from the East to Bethlehem; (2) the Holy Ghost resting, in the form of a dove, on our Lord at His Baptism; and (3) the first of His miracles, the changing of the water into wine at the wedding feast at Cana. Three manifestations of our Lord, all of which, St. Chrysostom says, happened on the same day though not in the same year. The first manifestation by a star, stands forth pre-eminently on this day while the infancy of our Lord is commemorated; the star which drew others from afar to His presence. It is supposed also to have been the day of the Baptism of our Lord; and in an early age it was called the "Day of Lights."

7 **St. Cedd, B.†**

St. Cedd was a monk in the Scotic, or old British monastery at Lindisfarne. He founded a monastery at Lastingham, in Yorkshire, and was ordained by Bishop Finan to be Bishop of the East Saxons—that is of Essex which then included London. He was one of the British prelates who conformed to and influenced others to keep the catholic observance of Easter at the Council of Whitby. After nursing the monks of Lastingham through the yellow plague, St. Cedd died of the same disease, October 26, 664. His commemoration on this day is probably the translation of his relics into the new church of stone in the eighth century.

8 **St. Lucian, M.†**

In company with St. Quintin (Oct. 31) St. Lucian left Rome to evangelise the Gauls. He remained at Beauvais when his companion went on to Amiens, baptising many and arousing the wrath of Rictius Varus, the Roman governor of that province, who ordered his execution about the year 287.

9 **St. Brithwald, Abb.†**

The abbot of Glastonbury, afterwards of Reculver, in Kent, Brithwald, "a man learned in the Scriptures, and well instructed in ecclesiastical and monastic discipline," was elected to the archbishopric of Canterbury in 690. He did much to rectify things in both the State and the Church, and to ease the burdens of slavery which was then recognised in England. He ruled the see until he died of old age in 731, and was enshrined in the church of Sts. Peter and Paul, just outside Canterbury.

10 **St. Agatho, P.†**

A native of Sicily, St. Agatho was elected to St. Peter's Chair in 678. He held many Councils to condemn the Monotheite heresy—*i.e.*, that one nature only subsisted in Christ. He also procured a reduction of the sum which the popes paid to the emperor before they could be ordained. His work for this country was the restoration of St. Wilfrid to the see of York. He died in 682.

11 **St. Hyginus, P. & M.**

The son of an Athenian philosopher, Hyginus succeeded St. Telesphorus in the see of St. Peter in 139. St. Hyginus did much to consolidate order in the church; he appointed St. Polycarp as Bishop of Smyrna, ordained the solemn consecration of churches; directed that at least one godfather or godmother should be present at baptism, and combated the heresy of Simon Magus. He is said to have been the first bishop of Rome to assume the title of Pope, and to have been martyred in 142. He was buried near the tomb of St. Peter.

12 **St. Benedict Biscop, Abb.†**

An Anglo-Saxon noble at the court of King Oswy, Benedict, at the age of twenty-five, went to Rome, took the habit at Lerins, and returning to England lived in Canterbury for two years. Benedict so loved books and art that he made six journeys to Rome and others to France, gathering books, paintings and goldsmiths' work for the monasteries he founded at Monkwearmouth and

Jarrow. He brought masons and glass makers from France to teach the English these crafts, and no such buildings or decorations as he erected had hitherto been seen in the land. He also brought the precentor of St. Peter's at Rome to England to teach liturgical music, which has influenced English services ever since. After a painful illness, Benedict—also called "Benet"—died in 703.

13 St. Kentigern, or Mungo, B.†

Of royal stock of the Picts, Kentigern was brought up in the cell of St. Servan, at Culross, Scotland, who called him by the endearing name of "Mungo," which clung to him all his life. Leaving Culross, Kentigern settled in a cave near Glasgow, where he was consecrated by a travelling Irish Bishop. Driven from the country by a usurping king, Kentigern took refuge with St. David until he could return to Glasgow; there he built an oratory, on the site of which afterwards grew the beautiful cathedral. His great missionary work brought him into contact with St. Columba, and they exchanged their staves as mementoes. At an old age, St. Mungo, "the dearest," died in 601. His relics were kept in the crypt of the cathedral.

14 St. Hilary, B. C. & Dr.

Born of pagan parents at Poictiers, in France, it was many years before Hilary was baptised. After he was made bishop of his native town, he championed the faith against the Arians. He was banished, but continued his crusade against heresy in all his travels in Italy, and to the royal court at Constantinople. He was at last allowed to return to his see, but died in 368. During exile he wrote "A History of Synods," "On the Trinity," and "Against the Arians." His tomb was violated by the Protestants in 1567.

15 St. Paul, the First Hermit.

When the Decian persecution penetrated Egypt, Paul, a wealthy youth of fifteen, went into hiding in a friend's house and then went into the desert until the terror was past. He found a large cave with signs of past habitation

and this he made his dwelling place, refusing to quit it when safety again could be found in the city. With dates and water as his only food, he lived to a hundred and thirteen years, dying in 342. His sanctity was so great that his body was not allowed to rest in the desert but was taken to Buda, in Hungary, where a congregation of hermits under his name was founded.

16 St. Marcellus, P. & M.

Marcellus was elected to St. Peter's Chair in 308. His severity towards penitents caused much ill feeling amongst many of the faithful, and his rigorous action against a high placed apostate caused Maxentius to banish him. Broken hearted at the laxity in the Church from those who should have been his support, he died of grief and from the harsh treatment he received, in 310. His principal relics are in the Church of St. Marcellus in Rome.

17 St. Antony, Abb.

Antony, a wealthy Egyptian, parted with his property and, while still youthful, retired to the desert to follow a hermit's life. His reputation for asceticism widely spread and he was prevailed upon to found a monastery at Phaium. He was constantly assailed by devilish temptations, which he subdued by prayer and fasting. In 355 he was chosen by the bishops to contend against the Arian heresy. St. Antony was the first abbot of the first Christian monastery, which was a group of separate huts. He died in 356 at the age of one hundred and five years. His body was translated to Alexandria in 561, then to Constantinople, and finally to Vienne in France.

18 St. Peter's Chair at Rome.

Under this title is commemorated the founding of the See of Rome by St. Peter. The word "Chair" being the technical title of the throne of a bishop in the cathedral of his see city. The festival was instituted by the Western Church at a very early period. The ancient wooden chair of St. Peter is preserved in St. Peter's at Rome.

St. Prisca, V. & M.†

A young girl of thirteen years of age who is said to have been baptised by St. Peter in her father's house on the Aventine Hill, in Rome, was condemned by the Emperor Claudius to be exposed in the amphitheatre. A lion was let into the arena, but, instead of attacking her, he licked her feet. St. Prisca was then beheaded, and her relics are enshrined under the high altar of the church which was built on the site of her home and is dedicated to her.

19 **Sts. Maris, Martha, Audifax and Habakkuk, M.M.**

In the reign of Claudius II, Maris, a Persian, his wife and two sons, left home and went to Rome to minister to the persecuted Christians. They rescued the bodies of many martyrs from the indignities of the mob in the amphitheatre and buried them in the catacomb on the Salarian way. They were in the house of a convert when it was raided by soldiers, and were carried before the prefect. Refusing to deny the Faith, Maris and his sons were tortured before the eyes of Martha; but all of them remaining steadfast, the men were beheaded and the wife and mother was drowned in a well, in the year 824.

20 **Sts. Fabian & Sebastian, M.M.**

These two are commemorated on the same day. Fabian was acclaimed Pope when the people saw a dove rest upon his head at the meeting for the election. He converted the Emperor Philip whose successor, Decius, caused St. Fabian to be martyred in 250. Some of his relics are in the church of St. Sebastian in Rome.

Sebastian, a commander in the Roman army and companion to the Emperor Diocletian, entered the prisons of those arrested for their Christianity to exhort them to hold fast by their faith and not to waver. The guard betrayed him and the Emperor ordered that he be taken to a field and shot to death with arrows. Surviving that ordeal, he was beaten to death in 303. His church stands on the site of his grave and his relics are in many European churches. He is the patron of archers and of many cities.

21 St. Agnes, V. & M.

The son of the prefect of Rome, struck by the rare beauty of the child Agnes, offered her marriage, but she replied that she was already espoused to Christ. In revenge he accused her to the governor who ordered her to offer incense to the gods; refusing to do this, she was terribly persecuted and then beheaded in 304 when but thirteen years of age. She was buried outside the walls of Rome, and a church was built on the spot, in which her relics are now enshrined in silver.

22 Sts. Vincent and Anastasius, M.M.

Vincent of Saragossa was a deacon when the edict of Diocletian commanded all clerics to abjure the faith. The remarkable fortitude of Vincent brought on him the greater tortures. He was racked, torn with hooks and beaten, until even the jailor was moved to pity. He was then placed on a red-hot knife-edged gridiron and succumbed shortly after being taken off it. in 304. Still the malice of his persecutors followed him; his body was cast to the wolves but was defended by ravens; it was cast in the sea but washed up. His relics are at Valencia and Rome.

Magundat was a Persian and the seizure of the True Cross by Chosroes, king of Persia, first led him to study the Christian faith. When baptised he took the name of Anastasius. He went to Caesarea, then occupied by the Persians, where he was accused and carried to Barsalve, there beaten with clubs and strangled in 628. The body was taken to Constantinople and then to Rome. This day commemorates the consecration of the church containing the relics of the two saints, by Honorius III in 1221.

23 St. Raymund of Pennaforte, C.

Raymund, a Spaniard, took the habit of St. Dominic in 1222. He openly opposed the immoral lives of princes, and was very active against heresies. Called to Rome,

Pope Gregory IX made him his confessor, and in 1238 he was elected general of the Dominican order until his death in 1275. He compiled the Decretals.

24 St. Timothy, B. & M.

The beloved disciple of St. Paul accompanied that apostle in many of his journeys. He was imprisoned about the year 63, but was set at liberty and ordained Bishop of Ephesus about the year 64, when St. Paul committed the care of all the churches of Asia to him; that was before St. John went to reside in that city. When trying to restrain the frenzied people in their lewd celebration of the festival of the Catagogii, they turned on him and beat him to death with sticks and stones. His relics were placed under the altar of the church of the Apostles in Constantinople.

25 Conversion of St. Paul, Ap. & M.

Saul being born at Tarsus, was a Roman citizen, to whom great privileges were given. He was brought up as a strict Pharisee and was very zealous in persecuting the Christians. On his way to arrest all Christians who were in Damascus, Christ manifested Himself to the zealot who on the spot, was converted to a loyal servant of the Lord. In baptism he took the name of "Paul." After many sufferings, he was beheaded at Rome, where his body is enshrined in St. Peter's and his head in St. John Lateran. He is the Patron of the City of London.

26 St. Polycarp, B. & M.

Polycárp was consecrated Bishop of Smyrna by St. John the Evangelist in the year 96. After a long episcopate he was seized during the reign of Marcus Aurelius, and refusing to sacrifice to the gods, he was condemned to be burnt. The flames encircled but did not touch him, a spear was then thrust through him and his body burnt in the year 167, at the age of eighty-six. His tomb is still shown at Smyrna.

27 **St. John Chrysostom, B. C. & Dr.**

A genius for learning, John was, for a time, a lawyer, then was admitted to the minor orders of the Church. He became a hermit, but, in 379, he was made Bishop of Constantinople. His denunciation of luxury in the Church and the Imperial Court brought the wrath of the influential upon him and he was banished, but the outcry of the people made the authorities see the policy of bringing him back. The jealousy of other high ecclesiastics was, however, too great for this eloquent bishop—the "golden-tongued"—to be tolerated; pride and heresy were too hardly hit by his preaching and he was driven from his see to exile, first to Armenia and thence to Pityus on the Black Sea. The rigours of the winter journey were too great, and St. John succumbed. dying in the church of St. Basisliscus, near Comana, in 407, and was there buried. This day is the feast of the Translation of his relics to the Church of the Apostles, Constantinople, in 438.

28 **St. Agnes, V. & M.**

A second observance of St. Agnes occurs on this day, commemorating her appearance in a vision to her parents. The night after the martyrdom of this virgin saint, her parents were praying at her grave, when a bright light shone forth, and they saw their daughter with a lamb at her side, in the midst of a company of virgins in resplendant shining garments. St. Agnes said to them : "Do not grieve for me as dead, but rejoice and be glad, because I have gained the mansions of light as these have done before me, and am united with Christ in Heaven, whom I loved with my whole soul while on earth." After which, the vision passed away.

29 **St. Francis of Sales, B. & Dr.**

A noble of Savoy, Francis was educated for a high civic position, but he determined to receive holy orders. He was given the deanery of Geneva, but, as the Calvinists had the town, the office was a sinecure. The Calvinists had seized the duchy of Chablais, Vaux, Gex and other territories. evicted the Catholics and enforced Protestan-

tism on the people. Francis was appointed to the reconversion of Chablais which, after sixty years of heresy, was disheartening work. By meekness and a charming personality he reached the ear of the people, but it was not until the heretics were compelled to allow the Mass to be again said, that there was any great success. Then the people were drawn to the Lord at the altar and St. Francis was comforted. He was made assistant bishop, then bishop of Geneva. He founded a convent of nuns; refused dignities; was beloved by the Pope, by kings and peasants, and died at his work in 1622. He was canonised in 1665, and this is the feast of the translation of his relics to a silver shrine at Annecy. His heart, in a golden case, is at Lyons.

30 St. Martina, V. & M.

A Roman maiden of noble birth who was loved by the poor, to whom she devoted her life. In the persecution of Severus (222-235) she was scourged, torn with iron hooks, exposed in the amphitheatre, and finally beheaded, in the third century. A chapel was raised over her grave, close to the Mamertime prison. This chapel was restored in 1256 and rebuilt in 1634, when her relics were enclosed in a bronze shrine in the crypt beneath the high altar. St. Martina is one of the special patrons of Rome.

31 St. Peter Nolasco, C.

A wealthy native of Languedoc, Peter, as a child, gave his pocket money in alms. As a young man, he determined on a religious life, but first followed Simon de Montfort in a crusade against the Albigenses who were devastating the churches and massacring the people of Navarre. When he was in Spain and saw Christians held captive by the Moors, he founded the "Order of Our Lady of Mercy for the redemption of Captives," and himself took the vows in 1223, and became the first general of the order. He journeyed along the North Coast of Africa, redeeming slaves, and suffered many things at the hands of the infidels. He died in 1286.

FEBRUARY.

1 St. Ignatius, B. & M.

A disciple of St. John, Ignatius was appointed by St. Peter to the bishopric of Antioch. He introduced antiphonal singing in his church, whence it spread over Christendom. He was called "Theophorus," and when Trajan asked him why he was surnamed "God bearing," he answered—because he bore Christ in his heart. On his confession of the Faith, Trajan ordered Ignatius to Rome for the sports. His journey, in chains, was a triumphal progress. Christians, openly braving the edict, came for his blessing. He reached Rome on the last day of the games in 107, and was at once taken to the amphitheatre where the lions gave him instantaneous death. The few bones left by the beasts were taken to Antioch, but some were brought back to Rome. His head is at Prague.

2 Purification of B. V. M.

Candlemas Day. The Old Law commanded that after the birth of a child the mother should, forty days later, go to the temple and make an offering of a lamb and a turtle dove or of two turtle doves, to which law our Lady was obedient. It was also the Presentation of Christ, called "Candlemas," from Simeon declaring our Saviour to be "a light to lighten the Gentiles."

3 **St. Blaise, B. & M.**

Bishop of Sebaste, in Cappadocia. St. Blaise was accused as a Christian to the governor, and, after many tortures, he was done to death in 316 with the iron combs of the wool-combers, of which trade he was taken as the patron. His relics are widely distributed over Europe.

4 **St. Andrew Corsini, B. & C.**

Andrew, of the noble Florentine family of Corsini, was dedicated to the Lord at his birth; but he grew a reckless and dissipated youth until, one day, seeing his mother in tears before a figure of our Lady, he enquired the cause of her grief. When he heard that he was the cause, he became penitent, discarded his companions and was received into the Carmelite monastery. He was made bishop of Fiesole, but continued the daily recitation of the Penitential Psalms for the sins of his youth. His own misdeeds moved him to great tenderness and love towards the most sinful, and he did a great work in bringing souls to Christ. He died in 1373; his relics are in the Carmelite Church in Florence.

5 **St. Agatha, V. & M.**

Agatha, a beautiful Sicilian maiden who had consecrated herself to God, was importuned by the governor who, when his advances were repelled, arrested her as a Christian. Threats of torture if she witheld herself from him were of no avail; she was racked, and her breasts were cut off, but her firmness was unshaken; she was cast into prison where she died from her injuries in 251. Her relics are at Catania, in Sicily, and some in Rome and Paris.

6 **St. Titus, B. & C.**

Titus was a Gentile convert of St. Paul, between whom there was a life-long affection. He was sent by St. Paul on special missions to the churches of Galatia and Corinth. He became bishop of Crete, in which office he died at an advanced age.

7 **St. Romuald, Abb: & C.**

Romuald of Ravenna, reared in luxury, was turned to the religious life through being forced to take part in a family feud which led to bloodshed. He entered the monastery of St. Apollinaris in Classe, where he strictly followed the Rule to the annoyance of the lax inmates whose corrupt lives filled Romuald with dismay. He left that house for a hermit's life, but wherever he went he found no solitude, others flocked around him, and he founded many monasteries in various spots. His missionary journeys extended to Istria, to Hungary, where the Huns would have nothing of him, and to Styria. He was the founder of the order of Camaldoli, and died in his Monastery of the Val di Castro in 1027.

8 **St. John of Matha, C.**

A native of Faucon, on the border of Provence, John received an education fitting him for his noble position. He was liberal with alms, and, after ordination, he resolved to devote himself to the redemption of slaves held by the Mahomedans. His work was blessed by Pope Innocent III, and he founded a new religious Order of the Holy Trinity for this purpose in 1198, in monasteries which he built at Chatillon and Carfroid, the latter being the chief house of the Order. St. John made many journeys, ransoming Christians in Morocco, Tunis, and in that part of Spain occupied by the Moors. Many other convents of the Trinitarians were founded as the Order increased, one being in Paris. St. John died in Rome in 1213; his relics were translated to Spain in the seventeenth century.

9 **St. Cyril of Alexandria, B. C. & Dr.**

Cyril succeeded to the Patriarchate after his uncle, whose bad example made it a difficult task for the new prelate. From the first he actively opposed heresy, but in a tactless manner which caused much trouble. He was strenuous in defence of the two natures of Christ and the acknowledging the Blessed Virgin as "the Mother of God," which doctrine was denied by Nestorius, Patriarch of Constantinople, and in obtaining the deposition of that arch-heretic, St. Cyril did an inestimable service to all

Christendom, for all time. The Egyptian Church called him "Kerlos," and gave him the title of "Doctor of the World." St. Cyril died in 444.

10 St. Scholastica, V.

The sister of St. Benedict, embraced the monastic life before her twin brother, but, when he settled at Mount Cassino, she founded a convent five miles away, at Plombariola. Scholastica went to visit her brother once a year, and as no woman was allowed in the monastery of monks, Benedict met her at a house on the roadside, for spiritual converse. Three days after their last meeting, St. Scholastica died in the midst of her nuns, in 543. Her body was first laid in a tomb at Mount Cassino, and then translated to a silver shrine in St. Peter's, in Le Mans, of which city she is the patroness.

11 Our Lady of Lourdes.

On February 11, 1858, Bernadette of Lourdes, a poor and very loveable girl of fourteen years of age, was sent to gather sticks, and, as she approached a cave in the Massabiella Rocks, she had the first of a series of visions of our Lady, who appeared above the entrance. Multitudes then assembled daily before the Grotto, but the child alone saw the vision of the Blessed Virgin who told her to pray for sinners, and directed her to scoop a small hole in the cave, from which a spring of water arose, the healing virtues of which have caused many miraculous cures. The visions were authenticated by the bishop in 1862; a church was built over the rock in which Mass was first said on May 21, 1866, and in 1908 Pius X ordered that the anniversary day of the first apparition should be kept as a festival of the Blessed Virgin.

12 Seven Founders of the Servites, CC.

Grieved at the neglect of the suffering poor, seven citizens of Florence, led by Philip Tuderti, a physician, combined to serve and minister to the poorest of the flock of Christ, placing themselves under the special protection of our Lady, and calling themselves the "Servants of

Mary." Gregory IX approved of the brotherhood in 1233, and thus was founded the Order of the "Servites." They were so beloved for their works of charity that nothing but praise of them was heard, even amongst the detractors of the Faith.

13 St. Gregory II, P.†

A native of Rome was elected to St. Peter's Chair in 715, and assumed the name of Gregory. He was diligent in restoring discipline, in missions to the heathen, and the building of churches. He opposed the iconoclasm of the Emperor Leo, who sent assassins to murder Gregory, but the plot was discovered and the Emperor excommunicated. With unwearied zeal he combated heresy, dying in 731.

14 St. Valentine, M.

A priest in Rome, who—for giving help to the Christians during the persecution of Claudius—was seized and imprisoned. He converted his jailor, which so angered the Emperor that he ordered Valentine should be beaten with clubs and beheaded. This was done on the Flaminian Way in 269, near to the gate which was afterwards called the Porta Valentini and, at a later date, Porta del Popolo. The greater part of his relics are in the church of St. Praxedis. On this date the pagan boys used to draw by lot the names of girls, in honour of the goddess Februata Juno, a custom not extinct amongst Christians.

15 Sts. Faustinus & Jovita, MM.

Of a noble family in Brescia in Lombardy, the two brothers, Faustinus, a priest, and Jovita, a deacon, were active in their ministrations whilst their bishop was in hiding during the persecution of Hadrian. When the Emperor was passing through the town these brothers were brought before him. As they would not renounce the faith, they were tortured with boiling lead and red-hot irons and then beheaded, in A.D. 121. Their relics are enshrined in the church dedicated to them in Brescia, of which town they are the patrons.

16 St. Gilbert of Sempringham, Abb.†

As a layman Gilbert had for long devoted himself to the religious instruction of youths of both sexes, and, as rector of Sempringham in Norfolk, he founded a monastery for women in his parish and maintained it at his own cost. Then he founded a house for men about the year 1130, following the rule of the Augustinian Canons; the women he placed under the Cistercian Rule; both with certain modifications. St. Gilbert's gentle influence caused his Order to expand rapidly, and, in the sixteenth century, the Gilbertines had twenty-six houses. St. Gilbert was the only founder of a religious Order in England, and, when he died at a very ripe age in 1189, he left 700 canons and 1500 nuns in his foundations.

17 St. Flavian, P.†

Flavian was elected to the patriarchate of Constantinople at a time when the heresy of Eutyches was troubling the Church. At a council held at Ephesus in 449, the heretics were very violent, and St. Flavian was so bruised by them that he died three days after. St. Leo the Pope called him a "second Abel"; his relics were taken with great pomp to Constantinople in 450.

18 St. Simeon, B. & M.

Simeon and Simon are different forms of the name of the son of Cleophas. He was one of those who received the Holy Ghost on the Day of Pentecost. After the martyrdom of St. James, bishop of Jerusalem, in the year 62, St. Simeon was chosen for that position. An edict had gone forth condemning all who were of the race of David, and Trajan caused St. Simeon to be crucified, at the age of a hundred and twenty years, in 107.

19 St. Barbatus, B. & C.†

A hard working priest of Benevento, Barbatus did his utmost to turn the people from their veneration of a viper of gold and a tree which they called sacred, although many of them were nominal Christians. The siege of the city by Constans brought them in penitence to Barbatus who, when the danger was past, himself cut down the tree

and melted the viper; a chalice being made of the metal. He was elected bishop of Benevento in 663, attended a council at Constantinople when nearly seventy years old, and died in 682. He is the chief patron of Benevento. His relics are at Monte Vergine.

20 St. Sadoth, B. & M.†

Sadoth, a Persian, succeeded the martyred bishop in the see of Selaucia. Ministering to the Christian victims of the King Sapor II, he was himself arrested and cast into prison with a numerous company of monks, nuns and other Christians. Incessant commands to abjure the faith and to worship the sun during the five months he was imprisoned, with repeated tortures, were of no avail. The Christians were then chained in couples and led out of the city to execution by beheading. St. Sadoth and a hundred and twenty-eight of the faithful were thus martyred in 342.

21 St. Severian, B. & M.†

Theodosius, an heretical monk holding the errors of Eutyches, perverted many of the Christians of Jerusalem, drove out the bishop and killed a great number of the faithful in the city. He collected a band of fighters and roamed over the country, slaying and devastating in the name of religion. With great zeal and resolution, Severian, bishop of Scythopolis, opposed him, but the ruffians of Theodosius included him in their massacre in 452; he was martyred by those falsely calling themselves Christians.

22 The Chair of St. Peter at Antioch.

Before he went to Rome, St. Peter founded the see of Antioch, of which—says St. Gregory the Great—he was the bishop for seven years. This festival was commemorated at an early date, probably from the day of foundation; it occurs in the earliest extant calendar written about the year 354.

23 St. Peter Damian, B. & Dr.

Peter of Ravenna received rough treatment as an orphan boy until his brother, arch-priest in that city, saw to his education. He quickly became a professor and lived

a very ascetic life, and then entered a Benedictine hermitage in Umbria. His eloquence and knowledge of the monastic rule led to his being borrowed by various abbots to instruct their monks; thus he went to Pomposia, St. Vincent, and other houses. He was chosen to rule over his own hermitage, and he founded many others. Five successive popes used him for important duties, and Stephen IX made him Cardinal-bishop of Ostia in 1057, which he resigned in 1062. Even in his retirement he was employed on many vital missions and he busily employed his pen to enforce discipline and morality. He died in a monastery at Faenza in 1072 when returning from a legatine mission to Ravenna.

24 St. Matthias, Ap. & M.

Immediately after the Ascension of our Lord, the Apostles elected St. Matthias by lot to fill the place of the traitor Judas. He planted the faith in Cappadocia and on the coasts of the Caspian Sea. His hardships were very great amongst those barbarous peoples, who at last killed him by hanging him on a cross, some writers say at Colchis, others at Sebastopol, in the year 64. His body was taken to Rome by St. Helena, and some relics were afterwards translated to Treves.

25 St. Felix III, P.†

A man of exemplary life was raised to the chair of St. Peter in 526, and took the name of Felix. From King Athalaric he obtained an edict that all causes against the clergy should be submitted to the bishop for hearing instead of being carried to the secular courts, from which, also, the clerics were exempted in all ecclesiastical causes. He died in 530, and was buried in St. Peter's, Rome.

26 St. Ethelbert, K. & C.†

Ethelbert was King of Kent when St. Augustine came with the Gospel news to England. The influence of his Christian queen, no doubt, predisposed him to listen to the Missionary, and there was one church—St. Martin's outside Canterbury—where Mass was allowed for the benefit of Queen Bertha. St. Ethelbert listened to St. Augustine and took some time to consider his message, meanwhile giving him a place to dwell in and the use of

St. Martin's Church. Ethelbert was baptised, and then helped to spread the faith with his utmost power. He gave his own palace for the dwelling of St. Augustine and his companions; he founded Christ Church, Canterbury: St. Andrew's, Rochester; St. Paul's, London, and the abbey of Sts. Peter and Paul outside Canterbury, and also persuaded the kings of the East Saxons and the East Angles, to be baptised. He died in 616, and was buried in the Abbey Church of Sts. Peter and Paul.

27 St. Leander, B.†

As a monk at Seville, Leander was known for his charming eloquence and saintly reputation, and when the see was vacant, all clerics and lay folk acclaimed him as bishop of Seville. On a mission to Rome a great friendship was formed between St. Leander and St. Gregory the Great. Returning to Spain, St. Leander set himself the task of restoring the Visigothic king and people from the errors of Arianism. He was exiled from the kingdom, but the king died and his successor united with the archbishop to combat these errors, and they succeeded. St. Leander died in 596, and his relics are enshrined in a chapel of the cathedral.

28 Sts. Martyrs of Alexandria.†

An unnumbered and unnamed company of Catholics who tended the sick and buried the dead, and themselves died in this great work of charity, during the virulent plague which raged during twelve years, from 249 to 262, in Alexandria.

29 S. Oswald, B.†

Oswald of Winchester went to Fleury to study monasticism and there took the Benedectine habit. Returning to England he received the Bishopric of Worcester, and was foremost in enforcing the celibacy of the clergy. He was made archbishop of York, but continued his humble duties of daily feeding and waiting on twelve poor men and washing their feet. He founded monasteries at Ramsey and Worcester, the latter being made the cathedral church. He died at Worcester in 992, and some years later his relics were translated to York.

ST. DOMINIC.

From a painting by Joanis Billinop.

To face p. 25

MARCH.

1 St. David, B.†

Patron of Wales. When a young man St. David founded a monastery at his birthplace, Mynyw, on which site the cathedral of St. David stands. He was largely instrumental in frustrating the growth of the Pelagian heresy and was unanimously elected bishop. He built many churches and founded many monasteries of the British type, which were known under his native name of Dewi. The reputation of Glastonbury attracted him thither, where he added a chapel to the "old church." He died in 589; some authorities say, 544, and was canonized in 1120. Relics of St. David and the remains of his shrine are preserved in the cathedral, to which two pilgrimages were accounted as equal to one to Rome.

2 St. Chad, B.†

The brother of St. Cedd, educated at Lindisfarne, went to pursue his studies in Ireland until recalled to rule the monastry of Lastingham, on the death of St. Cedd. Owing to the long absence of Wilfred, the bishop elect of York, Chad was consecrated to that see. This was uncanonical and he humbly resigned the office on the return of Wilfred and retired to Lastingham. From that seclusion he was called to be bishop of Mercia, a vast territory including all middle England, when he made Lichfield his see city. He also founded a monastery at Barton-on-

Humber. He died in 673 of a pestilence, and when the cathedral was built at Lichfield his relics were translated into it, where a costly shrine was afterwards provided for them.

3 St. Aelred, Ab.†

A noble youth, learned yet meek, Aelred was highly esteemed in the court of King David of Scotland. High distinction awaited him, but he gave up all his worldly prospects for conventual life. Those ties which he found most difficult to sever were the friendship and converse of his companions. He went to the Cistercian abbey at Rievaulx, in Yorkshire, in 1133, his twenty-fifth year, and took the habit under the first abbot. St. Aelred was made abbot of Revesby, Lincolnshire, in 1142, and was recalled to be abbot of Rievaulx in the same year. His gifts of prophecy and miracles brought many to seek admission to the convent over which he ruled by love. He died in 1166.

4 St. Casimir, C.

This Prince of Poland was devout from childhood and wore a hair shirt beneath his princely robes. He spent long hours before the Blessed Sacrament and composed a hymn to our Lady. He refused the crown of Hungary, and did much to encourage the Latin rite over Poland, where the Russian Church also had many establishments. His health was weak and he died in a decline at the age of twenty-three in 1484. His relics are at Wilna.

5 Sts. Adrian and Eubulus, M.M.†

Fironilian, governor of Palestine under Diocletian, was a violent persecutor of the Christians. When Adrian and Eubulus arrived at the gate of Caesarea to visit those of the faith within the city, they were arrested. They were ordered to burn incense to the gods and refusing to do this, Adrian was exposed to a lion, which mauled him but left him alive, and he was murdered with a sword. Two days later a similar death was given to Eubulus, in 309.

6 **Sts. Perpetua and Felicitas, M.M.**

These Saints are commemorated on this, the eve of their martyrdom, which took place on the seventh of March. Perpetua, a lady of Carthage, and Felicitas, a slave, suffered together with others of an humble station. all equally stedfast and noble in their profession of faith. They were catechumens and were baptised in prison by Saturus, their teacher, who had voluntarily given himself to the same fate as his disciples.

7 **St. Thomas Aquinas, C. and Dr.**

At five years of age, Thomas a noble of Aquino, was received into the Benedictine house of Monte Cassino, at fourteen he went to the university of Naples and, at about seventeen, took the habit of St. Dominic, for which he was persecuted by his family. He refused the abbacy of Monte Cassino and went to study under Albert Magnus, at Cologne. In 1245 master and pupil went to Paris. Teaching, preaching, writing, this most learned of all masters, the greatest disputant and theologian; calm, sweet and good, and known as "The Angelic Doctor," benefitted Christendom for all time. He died in the Benedictine Abbey of Fossa Nouva in 1274; yet does he live. His relics were translated to St. Sernan at Toulouse in 1369.

8 **St. John of God, C.**

A poor Portuguese shepherd boy who joined the army at the age of twenty-seven and fell away from his former piety. Returning to civil life at forty-one years of age, John tried to make amends by devoting himself to the help of the poor, but religious frenzy seized him and he was put into a madhouse until he became calm. He then opened a house for the poor and sick, serving them in the humblest capacity. His work became so renowned that all the city gave him alms, in which the nobles were foremost. The archbishop raised his work to the "Order of Charity" in 1540, and gave John the surname "of God." He wore himself out in serving others and died in 1550.

Prelates and nobles assisted at his funeral with great pomp, and he was canonized in 1690.

9 St. Frances of Rome, W.

When but a child, Frances wished to enter a convent, but following her father's wish she married a Roman noble. It was the happiest of unions, in the midst of Rome's misery, for the impious Ladislas, King of Naples, had seized Rome and expelled the Pontiff. The husband of Frances, loyal to the Pope, was exiled; and their palace ruined. When peace was restored, Frances formed a community for ladies called the "Oblates of Mary" but continued her own simple life at home until the death of her husband, when she entered the house which she had founded. Her whole life was one of self sacrifice and love and, when she died in 1440, many miracles testified to her sanctity. Her relics are in a rich shrine in S. Maria Nouva, Rome.

10 Forty Martyrs of Sebaste.

Agricola, the governor of Cappadocia, read out the decree of Licinius that every Christian was to renounce his faith or die. Forty soldiers of "The Thundering Legion" stationed there, stepped from the ranks and declared themselves Christians; they were accordingly sentenced to be exposed naked on the ice of a pond through a bitter winter night. An open hut on the shore was to be bright with warmth and food in order to entice them to give way, but with undaunted courage they prayed:— "Forty wrestlers, we have entered the arena, let forty victors receive the prize." Gradually they fell and slept the last fatal sleep yet one of their number failed and sought the warmth of the hut. Then a guard who had heard the cry that forty might be victors and had seen angels bring thirty-nine shining crowns to those on the ice, took the place of the lost one and thus forty were indeed victors. This took place about the year 258.

11 St. Eulogius, M.†

Eulogius, a Christian priest in Cordova, was thrown into prison in the persecution under the Moors in 850. Christians were forbidden to make converts on pain of death but this did not stop Eulogius from doing so. He was offered the archbishopric of Toledo, but refused it for the simple work for souls. He converted a Mohammedan girl for which he was beheaded in 859. His relics are now at Camarasanta.

12 St. Gregory the Great, P.C. & Dr.

Gregory turned his own sumptuous house on the Coelian Hill in Rome, into the monastery of St. Andrew. He was made a Cardinal Deacon in 577 and sent on an embassy to Constantinople. He was energetic in healing schism, and was acclaimed Pope in 590. He firmly resisted the encroachments of both the Emperor and the Patriarch of Constantinople; he regulated the chants of the Church which, ever since, have borne his name, and he first gave definite form to the Mass. The love of the Roman people for him was so great that they would not part with him even for the conversion of England, and although he had to give up that mission himself, he sent St. Augustine. All the Church called him 'Great' and England has especial cause to do so. He died in 604.

13 St. Euphrasia, V.†

Euphrasia of Lycia was taken by her mother to visit the solitaries of Egypt and to the convent of women in the Thebaid. Although but seven years of age she observed all the austerities of the sisters and begged her mother to leave her in the convent. When her mother died she was demanded by the Emperor, as his ward, to marry the man to whom she was betrothed when five years old. Euphrasia appealed to her imperial guardian Theodosius, to allow her to continue the religious life and to use her vast properties for the benefit of the poor. She was beloved by all the older sisters, and worked many miracles on the sick. She died about the year 410

14 Sts. Acepsimas, B.; Joseph P; Aithilahas, D; MM.†

The Persian persecution under King Sapor, lasted forty years, closing with the martyrdom of the bishop of Honita, Assyria; and with a priest and deacon who refused to sacrifice to the sun or fire. Their flesh was beaten to ribbands, their limbs dragged apart with ropes, until at last the governor said that they would suffer more by living than by death. The cheerfulness with which this sentence was received by them so enraged the governor that he had them done to death by means too horrible to describe, in 380.

15 St. Zacharias, P.†

Zacharias was elected to St. Peter's Chair at a crucial period. He was a Greek, and his courtly eloquence was successful in obtaining the restitution of various cities and lands from King Luitprand of the Lombards, who had seized the property of the Church. Zacharias restored the discipline of the Church, which had grown lax during the recent troubles. He is considered one of the greatest of popes; his ability and piety won the hearts of clergy and laity; he conquered enemies by love. He died in 752 and this day is the anniversary of his burial in the Church of St. Peter.

16 St. Julian, M.†

A Cilician noble, Julian was brought before his judge every day, who sometimes made him great offers, at other times subjecting him to cruel tortures. His constancy being proof against all this for a whole year, he was dragged as a malefactor through the towns of Cilicia, flogged and torn or otherwise illtreated at each place, the people being called upon to stone him. Wrathful at his failure to influence Julian, the judge ordered his death as the lowest of criminals. Julian was sewed in a sack with scorpions and vipers and thrown into the sea at Ægea; the date is uncertain, but it was in the fourth century, during the reign of Diocletian.

17 **St. Patrick, B. & C.**

Patron of Ireland. When sixteen years old (A.D. 403) Patrick was carried captive to Ireland, but he escaped and regained his home. He felt called to take the Christian Faith to the pagan Irish, and accordingly went for instruction to St. Germain. He was sent to Rome and received the Pope's benediction on his mission. He was consecrated a bishop in France; he landed at Wicklow, in Ireland, and made his way to his old master, but could make no impression on the pagan. St. Patrick travelled great distances, preaching and building churches; although meeting with great opposition he was very successful in his work. He died at Saul, in 465.

18 **St. Cyril of Jerusalem, B.C. & Dr.**

Cyril was raised to the Patriarchate of Jerusalem when the Arians were in the ascendant, in 350, and as the heretics could not shake his faith they accused him of selling church property for the relief of the famine stricken poor, for which he was deposed. He was recalled by the Emperor Julian in 361, again expelled by Valens in 367, and restored by Gratian in 378. It was little wonder that his diocese was rent by schism and crime; Cyril was confronted by a Herculean task to which he devoted his life. He was present at the Council of Constantinople in 381, which condemned Arianism, and died in the midst of his work in 386.

St. Edward, K. & M.†

Edward, son of King Edgar, succeeded to the English crown in 975. His step-mother, Elfrida, coveted the throne for her son Ethelred and schemed for St. Edward's death. In 978 he was Elfrida's guest at Corfe Castle, Dorsetshire, and, while drinking the grace-cup on horseback before departing, she caused him to be stabbed in the back. He was quietly buried at Wareham until miracles occurring on the spot his grave was made known. (See June 20).

19 St. Joseph, Spouse of the B.V.M.

Of the royal house of David, Joseph was poor and earned his living as a carpenter; but he was a "just man" and was divinely chosen to be the spouse of the Blessed Virgin, and the guardian of God, made man. He was with the Mother of God in the stable; he took Christ and His Mother to Egypt, out of the way of Herod's power, and when they returned to Palestine, he made their abode at Nazareth, out of reach of Herod's son. With Mary he sought the Child Jesus when He was left behind at Jerusalem, teaching and preaching, when they thought Him to be in the caravan returning to Nazareth. St. Joseph probably died before our Lord began His ministry. He is Patron of the Universal Church. "O glorious Triad on earth—Jesus, Mary, Joseph—how dear a family to the glorious Trinity in Heaven!"

20 St. Cuthbert, B.†

At fifteen years of age Cuthbert entered the monastery of Melrose and applied himself to study. Before long he was preaching to the scattered inhabitants of the heaths and moors, winter or summer no distance was too great for his mission. Removing to Lindisfarne, Cuthbert conformed to the Catholic Easter—the Scotic Church had hitherto observed the feast on the earlier computation—he then went to live a hermit's life on Farne Island whither King Egfried came to beg St. Cuthbert to be bishop of Lindisfarne, in which office his ministrations were greatly blessed. He went to die on the lone island of Farne, in 687. His magnificent shrine at Durham was destroyed by Henry VIII, but his relics rest beneath the pavement.

21 St. Benedict, Abb.

The Church and all States were over-run with heresies and barbarians when Benedict was born in 480, and he, at the age of fourteen, fled from the vices of Rome to the solitude of Subiaco. Here people flocked to him and he founded twelve monasteries; but after thirty-five years he again sought loneliness at Monte Cassino. There stood a temple of Apollo, which he destroyed, and on the foun-

dations built two oratories. Around these chapels rose the monastery, the home of the Western monks, where St. Benedict wrote his famous Rule and where he died in 543. He was known as the "Patriarch of the Western Monks." St. Benedict's relics were carried to Fleury to escape the Lombardic ruination; but some of them repose at Monte Cassino. St. Benedict did more for civilisation as well as for Christianity, than any other single man.

22 St. Basil of Ancyra, M.†

A zealous opponent of heresy, St. Basil was degraded by the Arian bishops in 360. He took no heed of this but remained at his post and was dauntless in stimulating the courage of the faithful. Under Julian the Apostate, he denounced the worship of idols and boldly upheld the faith to his judge. The proconsul ordered Basil to be hung up and scraped with hooked irons; failing to shake the courage of the saint, Julian ordered that his skin should be cut off in strips and that he should be impaled on red-hot spikes. St. Basil died under these tortures in 363.

23 St. Alphonsus of Mogrobejo, in Spain.†

Alphonsus used daily to say the office of the Blessed Virgin when quite a child. In time he was made chief judge of Granada, which office he filled with such prudence and virtue that when the archbishopric of Lima, in Peru, fell vacant, it was forced upon him. He received the minor and major holy orders rapidly and landed at Lima in 1581. He found the country in a terrible state, the natives oppressed by the Spanish settlers and utterly lawless. His ministrations were alike secular and sacred, to the native equally with his own countrymen. He visited the most solitary hut and spent his strength, his money and his food on the people of his vast diocese. He lived to see some of the good results of his work, but succumbed to his hardships in 1606. His relics are at Lima.

24 St. Simon, Boy M.†

The Jews occasionally vented their wrath against their Christian oppressors and showed their detestation of Christianity by the murder of a Christian boy at the time of

their Passover. In 1475 the Jews of Trent seized a boy named Simon, and holding him outstretched in the form of a cross, they did him to death by repeated piercing of his body. Canonised by Pope Benedict XIV, his relics are enshrined in St. Peter's at Trent.

An English boy, St. William of Norwich, was crucified by the Jews in 1137, and is also commemorated on this day.

25 The Annunciation of the Blessed Virgin Mary.

On this day is commemorated the announcement made by the Angel Gabriel to the Virgin Mary of the Incarnation of the Son of God; and that she was the chosen instrument by which the Saviour of mankind was to take human form. Although this day falls in Lent, it is a festival observed with peculiar solemnity even though its external splendour is abridged. Should this feast fall in Holy Week or Easter Week, it is celebrated on the Monday after Low Sunday.

26 St. Ludger, B.†

Ludger, a Frisian, left his pagan country and studied under a French abbot and, coming to England, became a pupil of Alcuin, at York. He went as a missionary to his own country and then to Germany where, under the patronage of Charlemagne, he founded monasteries at Werden and Munster. He was made bishop of Munster in 802 and built the cathedral of St. Paul. He was subjected to much opposition and even persecution, but his cheerful, lovable character conquered and, when he died in 809, even those who retained their heathen rites mourned for him. His relics are at Werden.

27 St. John Damascene, C. & Dr.

John, surnamed Mansour, was the son of Christians who held high office at Damascus under the Arabs, and he was educated by a learned enslaved monk. He then entered the monastery of St. Sabas, where he wrote three treatises against the decree of the Emperor Leo forbidding images. They had a wide circulation and St. John was

called "The Doctor of Christian Art." He was one of the greatest poets of the Church and, with his beautiful voice, he sung comfort into many a breast of the downtrodden Christians. These poems, of which the two principal are on Easter and the Ascension, have been preserved to us and are found in the Office Books of the Church. He died in the latter half of the eighth century, but the year is unknown.

28 St. John Capistran, C.

Born at Capistran in 1386, John became a lawyer, then a judge in Perugia. Meddling in politics he was thrown into prison and, whilst incarcerated, he vowed to join the Minorites should he obtain his release. When free he became a brother of the Observant Order of St. Francis, and was ordained priest in 1425. He was famed for his fiery eloquence which attracted such crowds that, when announced to preach in Brescia, the magistrates laid in a large store of food for the influx of people and provided a guard of forty men to save John from being crushed by the concourse of 10,000 people who had assembled in the market place before sunrise. Great were his powers of healing and his life was endangered by the multitude who attempted to touch his habit. For his zeal against Jews and heretics he was made Inquisitor in Naples in 1427, he held the same office in Sicily in 1447 and was instituted General Inquisitor of Heretics; he was also elected Vicar General of the Observants in 1443. St. John's energy knew no bounds. He died of fever contracted during his last great success in Belgrade, where he was the means of defeating the Turks, in 1456.

29 Sts. Jonas and Barachisius, M.M.†

Two brothers of Beth-Asa visited the Christians imprisoned by the Persian king Sapor, serving them and exhorting them not to give way under the tortures. For this they were seized and offered life and ease if they would become fire worshippers, or refined tortures, greater than were given to those whom they had visited, if they refused. In case one supported the other, the brothers were separated, and each was told that the other had recanted.

Molten lead, boiling oil, red-hot irons, a bed of thorns, were some of the means used for persuasion. Details of the tortures under which the two brothers died in 327 are too horrible to recount.

30 St. John Climacus, Abb.†

At sixteen years of age John went to live with the monks on Mount Sinai and at twenty he took the vows. Finding himself inclined to too much talking he went to a cell at the foot of the mount and then to Thole, five miles from the church. Here so many came to him that he found himself again discoursing too fully, so he spoke no word for twelve months. He was made abbot of Sinai in 600 and wrote "The Climax, or the Ladder of Perfection," from which he gained his surname. He died in 605.

31 St. Benjamin, M.†

Very little is known of this deacon, St. Benjamin, who died under torture in 424, during the Persian persecution; but the circumstances show how wrong it is for Christians to think that counter persecution can strengthen their cause, whether of Jews or sun worshippers. Isdegerdes came to the Persian throne in 408 and at once stopped the persecution of the Christians, giving them freedom of worship. But Bishop Abdas, with indiscreet zeal, set fire to the great Temple of the Sun in 420, and this led to his own execution, to the demolition of every church in Persia; and to renewed persecution which lasted for forty years, during which time St. Benjamin was martyred.

APRIL.

The Seven Sorrows of the Blessed Virgin Mary is observed on the Friday after Passion Sunday.

1 St. Hugh, B.†

Born near Valence, in Dauphine, Hugh was educated abroad and returned to a stall in Valence Cathedral. His modesty and virtue impressed the papal legate and he chose him to assist in the legatine work. The see of Grenoble fell vacant, and the legate insisted on Hugh receiving it, and took him to Rome for consecration. The immoral condition of the diocese was appalling and, after a time, St. Hugh retired to a monastery and took the Benedictine habit, but was called back to his work. The coming of St. Bruno and the founding of the Grande Chartreuse near by, was of the greatest comfort to St. Hugh. After a lingering illness, he died in 1132, leaving the diocese in a much better condition from which it was when he entered it.

2 St. Francis of Paula, C.

After a pilgrimage to various holy places, Francis took to a hermit's life in a cave near his home in 1432. Others joined him; the faithful built him a monastery and here he founded a new Order of Minims. He chose this name to signify that they were the *least* of God's people, and he added a fourth to the three monastic vows, obliging his

followers to observe a perpetual Lenten fast as reparation for the laxity in the Church. The Rule was confirmed by papal bull in 1474. St. Francis founded many other monasteries, in Italy, Sicily and Calabria. He was sent to Louis XI of France to reform that king's stained life. Whilst in France he founded other convents; dying there in 1508. In 1562 the Protestants broke his shrine, dragged the body of St. Francis about the streets and burnt it in a fire made with wood of a great crucifix.

3 St. Richard, B.†

Richard, a native of Wyke, went to Paris, Oxford and Bologna, for his education and was then made chancellor of Oxford University. Afterwards he was successively chancellor to two archbishops of Canterbury. Elected to the bishopric of Chichester, Richard went to Rome for consecration. The revenues of his see being seized by King Henry III, he traversed his diocese on a borrowed horse. He was effable and lovable but inflexibly stern towards bribery and immorality. At the Pope's request he made a progress, preaching a crusade, but died on reaching Dover in 1253. His shrine in Chichester Cathedral was destroyed by Henry VIII, only the pedestal of it remains.

4 St. Isidore, B. C. & Dr.

After Arianism had been suppressed in the Visigothic kingdom in Spain by St. Leander (see Feb. 27) the brother of St. Isidore and his predecessor in the See of Seville; St. Isidore held three councils for strengthening the faith; and his contemporary, St. Braulio, said:—"I think that God must have raised him up in these latter times to restore Spain from the decay into which it has fallen, to set up again the ancient landmarks and to save us from becoming utterly rude and ignorant." He was a great symbolist, and his writings on the subject are preserved. St. Isidore died in 636 and is enshrined at Leon, in Spain.

St. Ambrose, B.C. & Dr. (See December 7.)

5 **St. Vincent Ferrer, C.**

Vincent of Valentia, in Spain, entered a Dominican monastery in 1374, and soon became famous as a preacher. He was called to the papal court by the Pope, who offered him a bishopric and a cardinal's hat, both of which he refused, but begged to be made Apostolic Missionary, which was granted him. He preached all over Western Europe, came to England at the request of Henry IV. and to Normandy at the entreaties of Henry V. He was instrumental in bringing vast multitudes to the faith; Jews embraced Christianity; two synagogues were consecrated as churches and many Moors of Grenada acknowledged the Cross. With feeble body but powerful voice, St. Vincent continued his successful mission until he died at Vannes in 1419, where his relics are enshrined in the cathedral.

6 **St. Celestine, I. P.†**

A native of Rome, Celestine was elected to St. Peter's Chair in 422. England has great cause to commemorate St. Celestine for, in the midst of his strenuous opposition to the Nestorian heresy, he sent St. Germanus to Britain, to oppose the Pelagian errors, and Palladius to carry the Gospel to the Irish. He directed that the Psalms should be sung antiphonally and that the Psalm, "Judica me Deus" should be said in the preparation for Mass, besides other liturgical reforms which are still observed. He died in 432 and was buried in the cemetery of Priscilla, in the Via Salaria, and afterwards translated to the church of St. Praxedes, where his relics now repose.

7 **St. Hegesippus, C.†**

A Jew by birth, Hegesippus became one of the most enlightened Christians in Jerusalem in the second century. He travelled to Rome, and in Corinth and other cities through which he passed his faith was strengthened by finding that each church was teaching exactly the same doctrine as he had learned in Jerusalem. In Rome he

wrote a history of the Church from the crucifixion of Christ to his own times, which did untold good in knitting the faithful together, and was used by Eusebius in compiling his own history. He died about the year 180.

8 St. Dionysius, C.†

As Bishop of Corinth, Dionysius was one of the most holy and eloquent prelates of the second century. He was energetic in exposing the various heresies of that time, and some of his letters encouraging others in the faith are extant. One letter of thanks to Rome for alms sent to him for the relief of those at work in the mines, also tells us that letters received at Corinth for other churches were publicly read in church after Mass. Such intercourse was of great service to the faithful of the infant church. He also describes how Sts. Peter and Paul planted the faith in Corinth before going to their martyrdom in Rome. He died about the year 180, and his relics were translated to St. Denys, near Paris, and enshrined there in 1216.

9 St. Mary Cleopas, C.†

St. Mary, the wife of Cleopas, was sister to the Blessed Virgin and aunt to our Lord. She was present at the crucifixion and was one of the three who hastened to the tomb with sweet spices on that first Easter morning and learned that "He is risen." It is said that when news came to her that St. John had been immersed in boiling oil in Rome, she accompanied that evangelist's mother—Mary Salome—to the Eternal City, afterwards, with St. Martha and St. Mary Magdalene, going to Arles, in France, where her relics are enshrined.

10 St. Macarius, C.†

An aged Armenian ecclesiastic inspired by the wish to commune with the Church in other countries and to destroy local narrowness by observing Christian conditions among the faithful generally, arrived at Ghent, in Belgium,

and was received by the abbot of St. Bavon, in which convent he was soon loved and revered for his sanctity. His travels were here brought to an end by the plague, of which he died in 1012. His principal relics are in the Cathedral at Ghent, and others, in various Churches in France.

11 St. Leo the Great, P. C. & Dr.

It was in a disturbed time that the archdeacon of Rome was elected Pope and took the name of Leo. His successful activity in suppressing numerous heresies, especially those which denied the two natures of Christ—the Nestorian and the Eutychian heresies—his holding of the Council of Chalcedon decreeing that Christ is both God and Man; his influence in turning Attila from the sack of Rome, and restoration of Churches after the invasion of the Vandals, caused him to be called the "Great." He healed dissensions in the Church in the East and relieved the captives in Africa. He first instituted processions of litanies in times of stress and improved the Canon. He died in 461; his relics in St. Peter's were translated in 1715 and enshrined in the altar of St. Leo.

(The Seven Dolours of the Blessed Virgin Mary). (See September 15).

12 St. Sabas, M.†

Chrisitianity was gradually entering the ranks of the pagan Goths in the fourth century, and when this came to the knowledge of the chieftains, they compelled all people to eat the flesh of the animals sacrificed. Sabas refused and prevailed upon others to do likewise. As a poor man with no possessions he was at first merely buffeted, but when he persisted and openly proclaimed his Christianity he aroused the wrath of the pagans, who seized him during his celebration of Easter in the hut of a priest and, after torture, he was thrown into the river Mussovo and strangled with an axletree bound about his neck. This was in 372, and his relics were sent to Cappadocia.

13 St. Hermenigild, M.

Hermenigild, the son of Leovigild, king of the Visigoths in Spain, was educated as an Arian and appointed by his father to be governor of Baetica. Ingunda, the wife of the prince, aided by St. Leander, succeeded in converting Hermenigild to the orthodox faith. The king was enraged, and Hermenigild fled to Cordova and fortified himself in Osseto, but the royal forces captured him, and his father offered him life if he would receive communion from an Arian bishop. Hermenigild refused and was slain with an axe on Easter Day, 585.

14 St. Justin Martyr.

Called "The Apologist," was born at Flavia Necipolis, about A.D. 103. From youth he wished to learn about God, and went to the Stoics, then to the philosophers, and thought that in platonic teaching he had found the true road, but it all led nowhere, and not until an aged Christian told him to pray for enlightenment, did he find mental peace. When thirty years old he was baptised, and opened a school in Rome, teaching philosophy and teaching Christ. His "Apologies" led to many conversions and attracted the hatred of the pagans, by whom he was martyred in 167. He was the earliest writer after the Apostles and their disciples, for which St. Justin is regarded as the first of the Fathers of the Church.

15 St. Peter Gonzales, C.†

A learned Spaniard, entered the Dominican Order where his preaching and example became widely known. King Ferdinand III called him to court and, that he might be constantly near him, St. Peter had to accompany the army in their war against the Moors. At the taking of Cordova in 1236, he was able to moderate the violence of the victors and to preserve the purity of the women. He also dedicated the mosques as Churches.

Conscious of the call of the peasantry, he left the court and preached over the country, and his ministry was

greatly blessed. He died at Tuy in 1240, and his relics are in a silver shrine in that city. He made a special effort for sailors at the ports, and the blue light which appears on mast-heads in storms is said by the Spanish sailors to be sent by St. Peter as a token of protection. It is called "St. Elmo's Light" and was formerly attributed to St. Erasmus, whose name was contracted into St. Elmo.

16 Martyrs of Saragossa.†

During the Diocletian persecution twenty Christians were put to death on one day at Saragossa in Spain, with all the cruel tortures for which the governor Dacian, was infamous. Sts. Optatus, Caius, Crementius, Encratia and others, had their passion described by the poet Prudentius very shortly after their martyrdom. They witnessed for the faith in 304. Their relics were translated to a more sumptuous shrine in 1389.

17 St. Anicetus, P. & M.

A learned Syrian, St. Anicetus did a great work in reconciling heretics to the true faith. He also did a great deal in regulating and safeguarding the hierarchy; he decreed that no bishops were to be consecrated by fewer than three other bishops (afterwards confirmed by the Council of Nicea); that all the bishops of a province were to be present at the consecration of a metropolitan; and many other ordinances from which the Church has since benefited. The controversy respecting the day on which Easter was to be observed—a burning question for some centuries and settled in England at the Council of Whitby —began during this pontificate. To consult over the question, St. Polycarp came to Rome; he claimed the custom of St. John while St. Anicetus stood by the authority of St. Peter. Although they could not agree, the two saints parted in mutual love. St. Anicetus was martyred on April 17, 168, and was buried in the catacomb of St. Calixtus.

18 St. Apollonius, M.†

An eloquent senator of Rome and of renowned wisdom, was accused of being a Christian by one of his slaves. The slave was broken and put to death and St. Apollonius summoned before the senate. He wrote a learned discourse vindicating the Christian faith, which he read to the senators, and for this he is known as "The Apologist"; but refusing to sacrifice to the gods, he was beheaded in 186.

19 St. Elphage, or Alphege, B. & M.†

Born about the year 954, St. Elphege entered the monastery of Deerhurst, in Gloucestershire, while very young. He was made abbot of Bath, appointed bishop of Winchester in 984, and finally translated to Canterbury in 1006. Danish pirates burnt Canterbury Cathedral and made St. Elphege a prisoner in 1011, holding him to ransom for three thousand pounds. The archbishop forbade his people to further impoverish England for his sake, and the Danes, finding that they could get no money by him, brought him into their beer hall at Greenwich and pelted him with the bones from their feast, finally cleaving his head with an axe. The body of St. Elphege was brought to London and buried in St. Paul's Cathedral but was translated to Canterbury by Canute. His shrine was destroyed at the Reformation.

20 St. Teotimus, B.†

St. Theotimus, a Goth, was brought up in the philosophical schools of Greece and when he was made bishop of Tomi, in Scythia, his learning proved of great service at a time when the Church was contending against the heresies of the fifth century. At a Synod of Constantinople, in 403, he unravelled the orthodox from the erroneous views expressed by Origin and did much to confirm the Faith. In his own diocese of semi-barbaric heathen, his work was very fruitful; he was beloved by all, even by those who had not been baptised. The year of his death is not known.

21 St. Anselm, B. C. & Dr.

Only on condition that William II would restore to Canterbury the lands which he had seized, and acknowledge Urban II as Pope, would Anselm receive the archbishopric of Canterbury. The king's oppression of the Church caused a rupture and the archbishop was banished, but the king dying, Anselm returned. The new king, Henry I, required Anselm and all new bishops and abbots to receive investiture from him. Anselm would not concede this and went to consult the Pope, when Henry refused to allow his return. After a long controversy the king gave way and the archbishop returned. This triumph for the freedom of the Church against secular encroachments was a happy thing for England. St. Anselm wrote many works and his devotion to our Lady was marked. He died in 1109, and was buried in Canterbury Cathedral. He is honoured as a doctor of the Church.

22 Sts. Soter and Caius, PP. & MM.

St. Soter of Fundi was made Pope in 168, and did a great work in influencing people to regard marriage as a holy state. He vigorously opposed the heresy of Montanus, regulated liturgical observances, and was beloved for his charity towards the poor and the slaves. He died in 177 and was buried in the catacomb of Calixtus.

St. Caius of Dalmatia was elected to the papal chair in 283. He decreed the several successive orders in the Church, thus:—Door-keeper, Reader, Exorcist, Acolyte, Sub-deacon, Deacon, Priest, Bishop. During the Diocletian persecution, St. Caius ministered to the Christians in the vaults of the catacombs, but was at length seized and martyred in 296. He was buried in the catacomb of Calixtus.

23 St. George, M.

Patron of England. George was born at Lydda, near Joppa, of Christian parents; his father was Governor of

Lydda, and also a martyr. George served with distinction in the Roman army, and was at the court of Diocletian. When persecution broke out St. George was seized and suffered many inhuman tortures before final execution; this was in the early years of the fourth century. In the East St. George was known as "the Great Martyr," and as "the Champion of Christendom." He is said to have appeared in the ranks of the army of Richard I. in the Holy Land, and to have led them to victory. On Richard's return, St. George was invoked as the Patron of England, and our war-cry was "God and St. George." The Order of the Garter was founded under his patronage in 1348; and Benedict XIV. declared St. George to be the "Protector of England." His head is preserved in the Church of St. George in Velabro, Rome.

24 St. Fidelis, M. of Sigmaringa.

Fidelis, a Capuchin friar, went to preach to the Calvinists among the Grisons, who threatened his life unless he desisted. Nothing daunted he continued his mission. He was met on the road between Sevia and Gruch by a company of Calvinists attended by a minister, who beat him to the ground and fractured his skull, broke his legs and pierced him with daggers. He thus died in 1622. His relics are at Weltkirchen. An arm and leg which were hacked off by his murderers, lie beneath the high altar in Coire Cathedral.

25 St. Mark the Evangelist.

A constant attendant on St. Peter, St. Mark accompanied him to Italy, where he is said to have written that which St. Peter preached. He is supposed to have been the first bishop of Aquileia, where he wrote the Gospel, and then went to found the Church in Egypt and Libya. On the feast of Serapis the mob broke into the church at Alexandria and dragged St. Mark from the altar during Mass. After binding him the people drew him through the street with ropes until he expired; about the year 68. His relics were translated to Venice in 815.

26 Sts. Cletus and Marcellinus, PP. & MM.

Cletus, or Anacletus, "The Blameless" was the third bishop of Rome and shepherded the infant Church with great care. He was martyred in the reign of Domitian, about the year 91, and his relics are in the Vatican Church. He has a second commemoration on July 13.

In the horrors of the tenth persecution, Pope Marcellinus was ordered to sacrifice to the gods or be put to torture. Weak humanity quailed, and he threw incense on their altars but was shortly overwhelmed by a sense of his own apostacy and boldy went to the Emperor, declared his error and asserted his Christian belief. He was at once ordered to execution, in 304, and was buried in the catacomb of Priscilla.

27 St. Anthimus, B. M.†

The burning of the Emperor's palace at Nicomedia by the pagans and by them attributed to the Christians, for the purpose of obtaining imperial edicts against those of the Faith, was quite successful in arousing the wrath of Diocletian and the starting of the most strenuous persecution. St. Anthimius, the holy bishop of the city, was beheaded and whole families were slain by fire and by drowning in masses, and tortures hitherto unknown, were invented. This was in the year 303, and on April 27, all the martyrs of Nicomedia are commemorated.

28 St. Paul of the Cross, C.

Paul Francis Daney, a noble of Montserrat, was born in 1694. In his youth he was distinguished by extraordinary devotion to our Saviour's Passion and he cherished a desire to found a new religious order; a wish that was encouraged by a dream in which a monastic habit appeared to be given him from Heaven. To further his wish he went to Rome in 1721, and again in 1727, when he and his brother were directed to test their vocation in solitude on Mount Argentaro. In 1741 Pope

Benedict XIV. approved the design, and published a brief to this effect in 1746. St. Paul who was the first to organise public prayers for the conversion of England, was elected the General of the Order, the fathers of which were called "Passionists"; an Order which has done and is doing, an inestimable work. The founder died in Rome in 1775 and his body is enshrined in the Church of Sts. John and Paul.

29 St. Peter Martyr.

St. Peter's parents were heretics, but when at school, he learned the Apostles' Creed and henceforth was a devoted Catholic. He joined the Dominican Order and became an eloquent preacher against error. In 1232 he was made inquisitor General and was the means of bringing great numbers to the Faith. His success greatly enraged the heretics, who hired two assassins to murder him on the road from Como to Milan in 1258. His relics are at Milan.

30 St. Catherine of Sienna, V.

Born in Sienna in 1347, St. Catherine used to recite the "Hail Mary," on each step as she mounted the stair case, when a child. Because she refused to marry at her parent's wish, she was made to do the household drudgery. With utmost patience she did this until she was received into the third Order of St. Dominic and devoted herself to nursing the most trying cases and the most ungrateful patients. She was the means of restoring Pope Gregory XI. to Rome, and pacifying the tumults in Florence. She had most wonderful ecstasies, and it was said that no one had speech with her but what they received spiritual good. St. Catherine died in 1380; her relics are in the Church of the Minerva, Rome, but her head is enshrined at Sienna.

ST. IGNATIUS OF LOYOLA.

From a painting by C. Holl.

To face p. 49.

MAY.

The Solemnity of St. Joseph, Spouse of the B.V.M., Patron of the Universal Church, is observed on the Wednesday after the 2nd Sunday after Easter.

1 Sts. Philip and James, App.

Philip of Bethsaida was a married man with a family, but he left all, and was the first to follow the Lord as a disciple. He laboured in Upper Asia, but coming to Hierapolis in Phrygia, where the people worshipped a serpent, called Jupiter Ammon, St. Philip denounced their idolatry; he was seized and hanged on a pillar. The year of his martyrdom is not known, but it was after A.D. 80.

St. James, called the Less, the son of Alpheus and Mary, the sister of the Blessed Virgin, was appointed the first bishop of Jerusalem, and his ministrations called forth the title of "The Just" from the Jews. Exasperated by St. Paul's appeal to Cæsar and baulked of their prey, the Jews vented their wrath on St. James. They took him up to the roof of the Temple, commanding him to denounce Christ, instead of which, he declared that Jesus was now at the right hand of the Eternal Majesty; at which the priests threw St. James to the ground, where he was given the death blow by a fuller with his club, in 62.

The bodies of Sts. Philip and James are both enshrined in the altar of the Church under their joint patronage in Rome, and this festival commemorates the dedication of the Church on this day, A.D. 560.

2. St. Athanasius, B.C. & Dr.

When Athanasius defended the Faith against Arius in the Council of Nicaea, he was archdeacon of Alexandria, and when he became patriarch of that see, his zeal for the Faith led to his banishment. He was restored in 349, but again exiled in 356, when he took refuge amongst the monks of the desert, and wrote some of his works. For a brief period he was restored to Alexandria in 362, but Julian the Apostate again expelled him. The emperor dying in 362, his successor reinstated the orthodox prelates. St. Athanasius died in 373, and was truly called "The Great." The "Creed of St. Athanasius" was composed in the eighth century, and called after the great father who was the fearless expositor of the orthodox Faith.

3. The Invention of the Cross.

When, in 326, St. Helena, the mother of Constantine the Great, went to Jerusalem to seek for the site of our Lord's crucifixion, she had the great mound—erected by Hadrian to obliterate the spot—removed, and deep down in a pit under the ledge of rock of Calvary, found the life-giving wood of the Cross. The word "Invention" has given the faithless food for scoffing; it is the Latin word for "Discovery."

4 St. Monica, W.

The mother of St. Augustine of Hippo, in North Africa, watched the dissolute and heretical life of her son with poignant grief, but ceased not to pray day and night that he might see divine light. Patiently pleading to God, her prayers of thirty-five years were answered, and she saw the baptism of her boy in 387. Her work was done and she died in the same year at Ostia. Her relics were translated to the Church of St. Augustine in Rome, in 1430.

5. St. Pius, V. P. & C.

Michele Ghisliere entered the Dominican Order, at an early age, and exerted himself against the spread of the heresies of the sixteenth century. When elected pope in 1565, he took the name of Pius and continued to live with monastic severity, giving away his revenues to the poor. He ordered all bishops to be resident in their dioceses; put down the rampant brigandage in the States of the Church, and united Spain and Venice, the two great maritime powers of Europe, to withstand the spread of the Ottoman power in the Mediterranean. Before the news of the battle of Lepanto (October 7, 1571) reached him, he told his cardinals to offer thanksgivings for the victory, showing prophetic foresight. In memory of the victory, he instituted the Festival of the Rosary for the first Sunday in October. He died in 1572, and his relics are in S. Maria Maggiore, Rome.

6. St. John before the Latin Gate.

St. John the Evangelist, the "beloved disciple" is commemorated on December 27. This day is in memory of a miracle which attended his proposed martyrdom under Domitian. St. John, the only surviving Apostle, was brought to Rome in 95 where, just outside the Latin Gate, he was cast into a cauldron of boiling oil from which he emerged uninjured. He was then banished to the Isle of Patmos. A Church stands on this spot.

7. St. Stanislas, B.M.

After the death of his parents, St. Stanislas gave his great wealth to the poor; was ordained priest, and consecrated bishop of Cracow, in 1072. The enormities of Baleslas II, king of Poland, were reproved by the bishop who boldy censured him upon his taking the wife of another man, and threatened him with excommunication. Enraged against St. Stanislas for thus confronting him

with his sins, the king sent two assassins to murder him, but as they would not perpetrate the deed, he himself sought out the bishop in the chapel of St. Michael and there killed him with his own hand, in 1079. His relics are enclosed in a silver shrine in the Cathedral of Cracow.

8. The Apparition of St. Michael.

In 492, a herdsman on the slopes of Mount Gargano, near Manfredonia, Italy, followed a straying bull to a cave, but not wishing to enter the dark recesses he shot an arrow into the cavern, hoping to drive the beast out, but the arrow returned and wounded him. This mysterious action was brought to the notice of the bishop, who boldly entered the cave, where St. Michael appeared to him and announced that the cave was sacred to himself, that the bull had taken sanctuary, and that a Church was to be erected on the spot. This was done, and the Church was dedicated on September 29th, which is observed as the feast of Michaelmas. Owing to the situation of the cave, dedications to St. Michael are usually on an eminence.

9. St. Gregory Nazianzen, B.C. & Dr.

A native of Nazianus in Cappadocia, Gregory succeeded his father as bishop in that city but retired to the country in 375. To reclaim Constantinople from Arianism, St. Gregory opened a mission house which he called "the Anastasia" (or resurrection) where he did untold good and was made bishop of Constantinople in 380. He was called *Theologus,* Theologian of the East. His orations are preserved ,and he taught by his many beautiful poems as well as by word of mouth. This great and humble Doctor of the Church retired to the city of his birth and died there in 391. His relics are now in St. Peter's at Rome.

10. St. Antoninus, B. & C.

A Florentine, called "Little Antony" entered the Dominican convent at Fiesoli. As prior he had the care of many houses of the Order in succession, and finally, of

St. Mark's, Florence. He was made archbishop of Florence in 1446, and reduced his household to six persons, using the revenues of the see on the poor and in founding the College of St. Martin to help gentlefolk in reduced circumstances. He was full of love and common sense and the Pope made him his confessor. He personally nursed the people of Florence during the plague of 1448 and died in 1449. His relics are in St. Mark's, Florence.

11. The Blessed Carthusian Martyrs.†

Following the Lord's precept to render unto Cæsar the things which are Cæsar's but unto God the things which are God's, the loyal monks of the Carthusian Order, who would not acknowledge King Henry VIII. as Supreme Head of the Church, were tortured and martyred in 1535. John Houghton, prior of the London Charterhouse, Robert Lawrence, prior of Beaudale; Augustine Webster, prior of Axholme and others, were hanged, drawn and quartered at Tyburn. Two Carthusian priests were hanged in chains at York and ten monks were chained to the wall and starved to death in Newgate, and were said by the Protestants to have been "dispatched by the hand of God."

12 Sts. Nereus, Achilleus, Domitilla, V., & Pancras, MM.

The two first were chamberlains in the household of Flavia Domitilla, who was banished for her faith, and these two saints were beheaded with their mistress for refusing to sacrifice to the gods, by order of Trajan, at Pontia. St. Gregory the Great said:—"These saints despised the world and trampled it under their feet, when peace, plenty, riches and health gave it charms." Their relics are enshrined in the Church of Sts. Nereus and Achilles, in Rome.

St. Pancras, M., was an orphan boy of great wealth, who lived on his property on the Caelian Hill in Rome. He received baptism, and a few days after nobly died by

beheading when fourteen years of age, in 304. His head is in St. John Lateran, his body—dissolved to dust—was in a shrine in the church built on the site of his martyrdom, until scattered by the Garibaldians in 1849.

The first Church, after the Cathedral, dedicated by St. Augustine in England—a converted heathen temple—was to St. Pancras, outside Canterbury.

13 St. John the Silent, B. & C.†

A wealthy Armenian who, in 473, when eighteen years of age, built a church and monastery, to which he retired with ten companions. For self-restraint he seldom spoke, and thus gained the surname of "Silent." In 542 he was made Bishop of Colonian, but in nine years he left his see and went to the monastery of St. Sabas, in Palestine, where the abbot, not knowing his dignity, appointed him to carry stones for the building of a hospital.

His exemplary life induced St. Sabas to present him to the Patriarch Elias for admission to the priesthood, when it was made known that he was already a bishop. St. John withdrew to a cell in the desert, and many resorted to him until his death in 558.

14. St. Boniface, M.

A debauched young man who afterwards took the name of Boniface; steward to a noble Roman family, was sent by his mistress to buy certain things in the East, where the persecution of Christians was then rampant. He went to Tarsus and made himself known to the governor Simplicius; but the sight of the terrible tortures to which the Christians were subjected led to the conversion of Boniface. The rage of Simplicius found vent in even greater cruelty towards Boniface and he was ultimately beheaded about the year 307. His relics were carried back to Rome and now lie under the high altar of the Church of St. Alexis.

15. St. John Baptist de la Salle, C.

St. John was born at Rheims, in France, and devoted his life to the education of youths, especially with the view of Christian teaching. For this purpose he founded the Society of Christian Brothers, which was approved by the Pope. St. John lived to see his Order firmly established in many parts of Europe before he died, in 1719.

16. St. Ubald, B. & C.

Ubald, of noble family at Gubbio, was made prior to the Cathedral in that city, for the purpose of reforming the dissolute canons. He made a visit of three months to some Canons Regular near Ravenna for practical experience of the Rule, and returned to Gubbio to successfully accomplish his work in the power of humility and love. He was consecrated Bishop of Gubbio in 1129, and his influence was great in healing all public and political dissensions. In a dying state he communicated his flock at the Easter Mass of 1160, and for hours on the vigil and feast of Whit-Sunday, the people filed past their loved bishop's bed to receive his blessing. He died the same night and his relics are in the church on Monte Ubaldo, near Gubbio.

17. St. Paschal Baylon, C.

Paschal, a humble shepherd boy, was born in Aragon, in 1540. He learned his letters while tending the sheep and was thus enabled to read some devotional books which he obtained. He made so good a servant that his master offered to adopt him, but his mind was set on other things and, at the age of twenty, he went as a lay-brother to the barefoot Franciscans, called Soccolans, near Montfort, Valentia. He was sent on business to the general of the Order at Paris and passed through a part of France which was in the hands of armed Calvanists, from whom he received great ill-usage and wounds. He died at the house of the Friars Minor, at Villa Reale, near Valentia, in 1592, where his relics are preserved.

18. St. Venantius, M.

An Italian youth, Venantius, at the early age of fifteen, so strenuously confessed the Christian faith in the trials of continued torture, that he set a grand example to his elders. When lacerated and broken in body, he was finally beheaded, in 250. His relics are enshrined at Camerino, of which town he is the patron saint.

19 St. Peter Celestine, P. & C.

A holy hermit of Apulia, who had taken the name of Peter, lived an ascetic life alone in a cave, but his great goodness drew many to him for advice. With these pupils he founded a new Order, called Celestines, on Mount Morroni, near Sulmona, which Order grew to thirty-six monasteries in his lifetime and spread over Europe.

The Holy See had been vacant for two years and the few cardinals—there were but twelve—were so full of jealousy one toward another, that they hailed the suggestion of electing the saintly hermit. St. Peter protested but was elected and crowned in 1294, taking the name of Celestine V. He had neither the training nor capacity to govern the Church, especially in the distracted state of contending factions, and he made many mistakes. He gladly resigned, after a pontificate of five months, and returned to his cell, but his successor, fearing for the safety of his own seat, caused him to be imprisoned in the castle of Fumone, where he died in 1296.

St. Dunstan, B.†

The son of a thegn, St. Dunstan was born in 925 near Glastonbury, in which abbey he was educated. He became a courtier to King Athelstan, but not satisfied with that life he went to Fleury to study the Rule of St. Benedict and reformed many of the English monasteries. He was made Abbot of Glastonbury, Bishop of Worcester, then of London, and in 959 Archbishop of Canterbury. Under King Edgar his statesmanship was invaluable to the welfare of England, and all the laws of the king ex-

hibit the mind and hand of St. Dunstan. Not only did St. Dunstan encourage all arts, but he set an example, drawing designs for vestments and working in gold. He improved the music of the churches, and is said to have composed "O Rex gentium" one of the greater antiphons of Advent. St. Dunstan died in 988 and was enshrined in Canterbury.

20. St. Bernardine, C.

Born at Dassa, near Sienna, Bernardine, an orphan at three years of age, was reared by an aunt. The plague of 1400 spread to Sienna when St. Bernardine was twenty years old, and he assembled twelve companions to tend the sick and bury the dead. He afterwards joined the Franciscans when he became renowned for his preaching; another preacher called him "a fiery glowing coal" and a noble, who was too nearly touched by his words, tried to bribe him to be less outspoken against sin. He refused three bishoprics but accepted the post of Vicar General of his Order of the Strict Observance, 1438. He died in 1444 and his relics, in a crystal shrine within another of silver, are in the church of his Order at Aquila.

21 St. Constantine the Great, C.†

Influenced in favour of Christianity by his mother, Helena, Constantine was yet a pagan when he was about to engage in battle with Maxentius at the Milvian Bridge near Rome. Constantine had a daylight vision of the Cross in the sky, with the words "In This Conquer" and, on the eve of battle, he was instructed in a dream to place the monogram of Christ on the helmets and shields of his troops. Under the Cross he conquered again and again and he was the first Emperor to give freedom and encouragement to Christian worship; this was in 313. Towards the end of his life he was baptised and died in 337.

22. St. Julia, V. & M.†

Julia, a noble maiden of Carthage, at the conquest of Genseric in 439, was sold for a slave to a Syrian merchant. The master took Julia with him on one of his trading voyages and, reaching Cape Corso in Corsica, Felix, the governor of that place, required Julia to join in a pagan festival then being celebrated and to make sacrifice to the gods. Refusing to do this, Felix caused St. Julia to be beaten and then crucified. Her body was secured by the Christians and taken to the island of La Gargona, but was translated to Brescia in 763.

23. St. John Baptist de' Rossi, C.†

St. John was a secular priest in Rome, whose humility and fervent piety were exemplary, especially in his wholehearted self-sacrifice in helping the poor. He died in 1764, and was canonized by Pope Leo XIII. in 1881. His relics are beneath an altar in the Church of the Holy Trinity, Rome.

24. St Vincent of Lerins, C.†

An officer in the Gallican army, St. Vincent desired to leave the turmoil of arms and the vanity of the social life in which he moved, for the closer following of a religious life. He went to the island of Lerino, off the coast of Provence, that stronghold of monasticism, and there, in 432 he wrote his famous Commentary "against the profain novelties of all heretics." He notes how heretics quote parts of the Bible to support their errors, and of their writings "every page is painted and laid on thick with scripture texts." This book has been invaluable for the refuting of errors. St. Vincent died in 450. His relics are enshrined at Lerino.

25. St. Gregory VII. P. & C.

Hildebrand, a Tuscan, and monk of Cluny, was elected pope in 1073, at a time when the Church was under the heel of the state; and took the name of

Gregory. The history of Gregory is the history of freeing the spiritualities from the encroachment of secular power. Severe measures were necessary against so great an abuse, in which simony was rife, and it was zeal for God's Church and no selfish ambition that actuated Gregory VII. and, naturally received the condemnation of all Protestants. He experienced trials and imprisonment and died in exile; but the freedom of the Church for which he fought, was gained. Gregory died at Salerno in 1085.

26. St. Philip Neri, C.

Philip, the son of a Florentine lawyer born in 1515, when a boy was known as "Good Philip." St. Philip gave up his commercial life to tend the sick poor and formed a little confraternity for this purpose in a hospital of the Blessed Trinity. St. Philip became one of the most learned men and was an oracle in all sacred studies. With several other priests he founded the Congregation of Oratorians in 1564, and Gregory XIII gave him the Church of Our Lady of Vallicella for his community. He framed rules and statutes for their guidance, but forbade them to bind themselves by vows, being knit together only by the bands of fervour and charity. St. Philip died May 26th, 1595, and is enshrined in the Church of the Oratory in Rome.

St. Augustine of Canterbury (see May 28th).

27. St. Bede, C. & Dr.

Was born at Monkton, in 673, and when seven years of age was placed under the teaching of St. Benedict Biscop, first in the monastery of Weremouth and then in that at Jarrow, in which he dwelt all the rest of his life. He was a great student and learned professor, and his Ecclesiastical History is our sole source of information for a certain period. "To see him pray, one would have thought he left himself no time to study and when we

look at his books we admire that he could have found time to do anything else but write."

St. Bede died, translating the Gospel of St. John, in 735. His relics lie in the Galilee of Durham Cathedral.

28 St. Augustine, of Canterbury, B.,

Augustine did that which St. Gregory had desired —the bringing of the Gospel to the English. He and his companions landed in Kent in 596, and the baptism of King Ethelbert quickly followed. The king gave them a church and dwelling in Canterbury, and from that centre Augustine sent forth bishops to Rochester, London and York; he founded the monastery of Sts. Peter and Paul outside Canterbury, and restored the old British Church of St. Pancras from pagan to Christian worship. His Italian training increased the difficulties of his work among the less refined Britons, and although his mission was somewhat limited in area during his lifetime, he was the Apostle to the English. He died at Canterbury, in 604.

29. St. Mary Magdalene of Pazzi, V.

Pazzi was the surname of a Florentine family, whose daughter received the baptismal name of Catherine, but when she received the veil in the Order of Mount Carmel, she took the name of Mary Magdalene. St. Mary was eighteen years old when she entered the convent, and before long she was assailed by such doubts and fears that for five years she seemed to be lost in what she termed a "Den of Lions." At the end of that period, emaciated and ill, faith came back to her, health and cheerfulness were restored, and she was able to perform her duties with sweet calm. She died in 1607, and her relics lie in the Church of the Order in Florence.

30. St. Felix I., P. & M.

A Roman was elected to St. Peter's Chair in 269, when the heretical bishop of Antioch, Paul, was attacking

the faith. St. Felix deposed him, and wrote an epistle, which was considered a masterly explanation of the Mystery of the Incarnation by contemporary writers, and of which a fragment is preserved. The emperor Aurelian started a persecution of the Christians, amongst whom St. Felix fearlessly moved, baptising and exhorting, until he was himself martyred in 275. He was buried in the church he had built in the Via Aurelia.

31. St. Angela of Merici, V.

Two young orphan girls left in the care of an uncle, but when the elder of them died, the child Angela was very lonely and sad. When the uncle died and Angela came into his property, she devoted it, with herself, to the instruction of young girls, which she was convinced was one of the great needs of that day. She gathered children and taught them, other women joining her in the work; thus St. Angela founded the Order of Ursulines. It was not until after her death in 1540 that the nuns of the Order had their rule or habit. St. Angela's relics are in the Church of St. Afra, at Brescia.

JUNE.

THE MOST SACRED HEART OF JESUS is commemorated on the Friday after the Octave of Corpus Christi.

1 St. Nicomede, M.†

St. Nicomede, a disciple of St. Peter, was a priest of Rome; but was not known to be a Christian until he was detected in the act of burying the body of the martyr St. Felicula. He was then taken before the magistrate, when he boldly confessed Christ and was condemned to be beaten to death with a spiked club. His body was flung into the Tiber, but was rescued by a deacon and buried in the catacombs until 817 when his relics were translated by Paschal I to the church of St. Praxedes, where they are enshrined in the crypt.

St. Nicomede has a commemoration on September 15 in the Latin rite.

2 Sts. Marcellinus, Peter and Erasmus, MM.

During the Diocletian persecution, Marcellinus, a priest, and Peter, an exorcist of Rome, were cast into prison for refusing to sacrifice to the gods. The magistrate who condemned them, was enraged to hear that they had converted their jailor, his wife and daughter. He ordered the two converts to be crushed to death, and the two saints were beheaded in 304.

Erasmus, a bishop, retired to Mount Lebanon during the same persecution, but he was arrested and subjected to great tortures, finally expiring when his bowels were drawn out by a windlass.

3 **St. Clothilda, Q.†**

Clovis, the king of the Franks, was favourably inclined towards the influence of his Christian queen Clothilda, and it was she who persuaded him to call upon God in the hour of his trial in battle against the Germans. His arms prevailed, and Clovis was baptised by St. Remegius at Rheims, thus leading to the conversion of the whole French nation. St. Clothilda died at Tours on June 3, 540. Her chief relics are at Vivières.

4 **St. Francis Caracciolo, C.**

In 1584 Ascanio Caracciolo, of the province of Naples, was seized with a terrible disease, and he vowed that if he recovered he would devote his life to religion. The healing came, he studied theology and was ordained. In 1588 Adorno, a Genoese, thought to found a new Order and, amongst others consulted Ascanio, resulting in the foundation of the Congregation of Regular Clerks Minors. with the approval of Sixtus V, with the special object of penance and the Adoration of the Blessed Sacrament. Ascanio took the name of Francis, and in 1591 became the first general of the Order. St. Francis died in 1608, and his body is preserved in Naples.

5 **St. Boniface, B. & M.**

Winfrid, an Anglo-Saxon, born at Crediton, Devonshire, in 680, took the name of Boniface when he became a monk. His great desire was to go as a missionary to the heathen Germans. He first went to Frisia, thence to Thurnigia and Hesse. He was made bishop of those countries in which he worked and founded many other bishoprics, fixing his metropolitan throne at Mainz. Apparently his labours were successful, but that barbarous people never really abjured their belief in Thor and his

kindred deities. St. Boniface was growing old, but his labours never ceased, he set forth to preach to the Frieslanders, and near Utrecht, on the eve of Whitsunday, he was martyred in 755. His shrine is at Fulda, but his relics are widely distributed.

6 St. Norbert, B. & C.

Born in the Duchy of Cleves, Norbert lived a frivolous life at the court of his kinsman, the Emperor Henry IV, until he was thrown from his horse and injured. He received holy orders at Cologne, and from being vain he became the most humble of men, which made him disliked by the luxurious clergy. At the suggestion and with the help of the bishop of Laon, he founded an Order of Canons in 1119, and, from their first house being erected in the valley of Prémontré, in the forest of Coucy, they were called Premonstratine or White Canons. They had thirty-four houses in England. St. Norbert was made archbishop of Magdeburg, and exerted himself in favour of Innocent II against the antipope Anacletus. He died in 1134 and was buried in the church of his Order at Magdeburg; but when that city became Protestant in 1627, his relics were translated to Prague.

7 St. Paul, B. & M.†

A deacon at Constantinople, St. Paul was raised to the bishop's chair on the death of Alexander in 340. His life was spent in defending the faith against Arianism. His eloquence and zeal made him to be feared by the heretics, emperors and prelates alike. Three times was he banished, imprisoned in chains in a castle on the Tigris; ultimately he was confined in a cell at Cucusus in Armenia and left to starve, but being found alive after six days he was strangled, in 350. In 1226 St. Paul's relics were taken to the church of St. Laurence in Venice.

8 St. William, B. & C.†

William, treasurer of the see of York and nephew to King Stephen, was elected archbishop of York in 1144.

As in the State at this period, so in the Church, there were various factions, the unsettled conditions of the one destroying the peace of the other. St. William was deprived by Pope Eugenius in 1147, but was restored by Anastasius IV and to the joy of the people he remained in the city of York. He died in 1154 and his miraculous powers exercised in his lifetime, continued after his death. In the north-east window of York Minster these miracles are pictured. His shrine was destroyed at the Reformation and his relics, placed in a box within a coffin, were buried in the nave.

9 **Sts. Primus and Felician, MM.**

Two prominent citizens of Rome were arrested during the persecution of Diocletian and sent for trial to Promotus, governor of Numentium. St. Felician told his judge that he was eighty years of age and that thirty of them had been spent in the service of Christ. He was nailed to a cross for a time and then taken down to witness the tortures of St. Primus, down whose throat molten lead was poured; they were then beheaded. This was in 303; their relics lie in the Church of St. Stephen, at Rome.

10 **St. Margaret, Q.**

Margaret, the niece of St. Edward the Confessor, and sister of Edgar the Etheling, fled from William I. to Scotland, and married King Malcolm III. in 1070. The sweet influence of Margaret was so great over Malcolm that his own religion became more real and practical. She fostered education, raised the clergy to a higher standard, and improved the laws. The civilization and spirituality of Scotland were altogether raised by the efforts of St. Margaret. Her children were reared with tact and prayer, and her posterity provided a succession of saints for the throne of Scotland. She died in 1093, was canonised in 1251, and this day appointed for her feast by Innocent XII, in 1693. She was buried at Dunfermline, but her relics, rescued from the Protestant fanatics at the Reformation, were translated to Spain and enshrined in a chapel built by Philip II, in the Escurial Palace.

11 St. Barnabas, Ap. & M.

Joses, a Levite of Cyprus, was educated with Saul of Tarsus. He was an early disciple of our Lord; he was sent to Antioch and, on his return to Jerusalem, brought St. Paul, whom he introduced to the Apostles. Joses was now numbered among the Apostles, and by the others was called Barnabas—"the Son of Prophecy" or "Consolation." The old school-fellows together travelled to Syria, Cyprus, Pamphylia, and other places, teaching the Gospel. St. Barnabas returned to Cyprus, and was stoned to death at Salamis some time after the year 63. He was buried near the place of his martyrdom but, in the 7th century his head was taken to Milan; it is now at Toulouse where his body reposes. Other relics are widely distributed.

12 St. John of St. Facundo, C.

A native of Sagahun, or St. Fagondez, in Spain, John received a benefice and then a canonry while yet a youth, but other preferments which were offered to him were refused. He went to Salamanca for study and became a great preacher. He joined the Augustinian Canons in 1463, and adhered to the Rule so strictly that he was made prior of the house at Salamanca in 1471. His holy life gave great weight to his preaching and he boldly attacked sin, especially of those highly placed. One duke was so wrath at his reproof that he tried to compass his death, but the assassins fell at the saint's feet and asked pardon. He died in 1479, and his relics are preserved in many places in Spain and the former Spanish colonies.

13 St. Antony of Padua, C.

Ferdinand of Lisbon joined the Augustinian Order when fifteen years of age, but transferred himself to the Franciscans in 1221, and took the name of Antony. His preaching was marvellous, and he was set to teach in the

various universities of Northern Italy. People went to the Church over night in order to secure a place when St. Antony preached on the morrow. He knew most of the Bible by heart, and the most hardened sinners were reclaimed by him. His holiness shone through his face, and when he alone dared to face the German tyrant Eccelin, instead of receiving the death he expected it was Eccelin who was cowed. "His face blazed on me, he dazzled me!" he exclaimed. St. Antony died in 1231. His relics repose in the Church of St. Antony, at Padua.

14 St. Basil, B. C. & Dr.

Basil, a great scholar, left his books and travelled among the hermits of the desert to study the path to holiness, and then retired with a few companions, to a lonely spot. Under the persecution of Julian the Apostate, St. Basil was called to activity. He was consecrated archbishop of Caesarea, in 370. He was champion against Arianism, and the Emperor Valens intended to banish him at various times but, while hating him, he was in awe of the saint. The enmity of the Arian bishops was St. Basil's greater grief, but he saw renewed peace in the Church before he died in 379. His writings are extant.

15 Sts. Vitus, Modestus, and Crescentia, MM.

Vitus was a Sicilian child, Crescentia, his nurse and Modestus, his schoolmaster. Modestus was a Christian and he taught his pupil the holy faith and had him baptised without his father's knowledge, the nurse only being told, and she also was a Christian. When the pagan father knew of this,, his wrath knew no bounds, he denounced his son to the prefect, who flogged him and restored him to his father. Fearing that the boy would yield, the nurse and the master carried him off and embarked for Italy, where they were all arrested and martyred in 303. Some of their relics are at Prague.

16 St. John Francis Regis, C.†

In 1616, when nineteen years old, John entered the Jesuit College at Toulouse. Devout as a child, he now gave himself wholly to prayer and, when a plague visited the town, he waited on the sick. His superiors perceived his powers and sent him on missions, which were fruitful to souls, and he was so beloved that it was difficult for him to get away from one place to carry his message to another. He was so simple and eloquent that the most stupid understood his inspired word. He died whilst on a mission at Louvesc in 1640, where his relics repose.

17 St. Botolph, H.†

A Saxon hermit sought for the most solitary place possible in which to live in meditation, and found it in the Fens of Lincolnshire. A tree-covered hillock rising from the surrounding marsh, with wild fowl dwelling amid the sedges. There St. Botolph built his hut. Even there others came for his godly counsel and were loth to leave him, so he built a series of huts to form a monastery. Beloved by all, he died in 655, but his work was only begun. A famous monastery rose there, the land was drained and a town arose called Boston or Botolph's Town. Possibly owing to the intricate access to his isle, St. Botolph became the patron saint of travellers, and Churches to him were built at the gates of cities by which travellers passed to and fro. London had four of these.

For St. Alban, see June 22.

18 Sts. Marcus and Marcellinus, MM.

Twin brothers, of a noble Roman family, these two saints were condemned to death by the lieutenant Chromatius. Their influential friends obtained a respite of thirty days for them, when their parents and wives brought their children to them to persuade them to save themselves, but St. Sebastian came to them exhorting them to hold fast by the faith, with the result that their

host. parents and families, and even their judge, embraced Christianity. Chromatius set them at liberty but an apostate betrayed them; they were taken, nailed to a post and pierced with lances, in 286. They were laid in the catacomb which bears their names, and are now enshrined in the Church of St. Praxedes, in Rome.

19 St. Juliana Falconieri, V.

When Juliana, of Florence, was a baby, it was said that an angel rather than a girl, was born; certainly she was very devout and took religious vows when fifteen years old and shortly after founded the Order of the Mantellates. St. Philip Beniti thought so highly of her piety and ability that on his death he left her the management of his Order of Servites. Her fasts were so rigorous that they undermined her health. She died at Florence in 1341, and was canonised by Clement XII.

20 St. Silverius, P. & M.

Silverius was elected to St. Peter's Chair by the order of Theodoric the Goth in 536. The empire was in a sad state and the emperor was shut out of Italy. Justinian's queen, an unscrupulous heretic, plotted against the pope because he would not acknowledge one of her favourites whom she wished as bishop of Constantinople. He was stedfast in his refusal but her intrigues prevailed and, on various fictitious charges, Silverius, unknown to the emperor, was deposed by the general Belisarius and banished to the island of Pandataria, where he was murdered, in 538.

Translation of St. Edward, K. & M.†

On this day is commemorated the translation of the body of St. Edward, King and Martyr, who had been murdered by his step-mother, at Corfe Castle, in 978. His body had lain in the earth for two years, but was found perfect, and was enshrined at Shaftesbury Abbey, in 980. (See March 18).

21 St. Aloysius Gonzaga, C.,

Son of the Marquis of Castiglione, Aloysius was at the court of the Duke of Tuscany, and from there went to the court of the Duke of Mantua. He was made page to the Prince Philip of Spain, but regal surroundings did not satisfy him, he transferred his own titles to his brother and became a novice in the Jesuits' house at Rome, in 1585, where he did the most menial work and injured his health by his self-imposed severities. He made his vows in 1587, and received minor orders. Nursing the sick during an epidemic, he caught the fever and died in 1591, at the age of twenty-three. His relics are enshrined in the Church of the Annunciation in Rome.

22 St. Paulinus, B. & C.

A prefect in Gaul, was baptised when thirty-eight years of age. He retired to Spain and there received Holy Orders, but returning to Italy, he became a hermit at Nola, until elected to the bishopric of that city. He died in 431, leaving a number of poems in honour of St. Felix, one of which he wrote on each anniversary. His relics lie in the Church of St. Bartholomew, Rome.

St. Alban, M.

The persecution of Diocletian reached the distant island of Britain, and a hunted priest of the British Church took refuge in the house of Alban, in Verulam, Hertfordshire. To aid his escape, Alban changed clothes with the priest, and when the soldiers arrived, he, with the priest's cloak covering him, was arrested. Before the governor he uncovered, declared his identity and professed himself a Christian. Enraged at being deceived and that by another Christian, the governor ordered Alban's execution. St. Alban was beheaded on the spot where the abbey church of St. Alban's now stands, in 303. He was the proto-martyr of Britain, and after the conversion of the Anglo-Saxons, a rich shrine was erected for his relics. That which remains of it has been restored, but his relics were scattered at the Reformation.

23 Sts. Zeno and Zenas, MM.†

Arabia was not without her witnesses for the Holy Faith, neither was it too far for the cruel edicts of the Emperor Diocletian to reach. Zeno, a soldier stationed in that country, first freed his slaves and then boldly declared his faith in Christ. He was beaten and cast into prison where Zenas, a former Christian servant, sought him and kissed his chains, whereupon he also was arrested, and together they were executed in 304.

24 Nativity of St. John the Baptist.

Zacharias, the priest, and Elizabeth, his wife, were stricken in years when, by the miraculous interposition of God, they had a son who was "great in the sight of the Lord" and who was "filled with the Holy Ghost." He was the forerunner of our Lord, "he was not that light but was sent to bear witness of that light." Another day commemorating the martyrdom of St. John, who said "Behold the Lamb of God," is observed on August 29.

25 St. William, Abb.

William of Vercelli began his pilgrimages whilst yet a child, as, at the age of fourteen, he went by himself to the shrine of St. James at Compostella. At a later period he went to live alone on Monte Vergine, near Benevento, and wore a shirt of mail next his skin. Several priests joined him and he formed them into a community, but his rules of life were too strict for them, so he left them and settled at Serra Loynati and gathered another group of men. His great virtue was spread abroad and Roger, King of Naples, persuaded him to occupy a house near his castle so that he could consult him. Certain courtiers tested his virtue by placing lewd temptations in his way, but St. William's continence was so pleasing to the king that he endowed the community at Monte Vergine. St. William died in one of his monasteries, at Guglieto, in 1142. His monks having no written Rule were absorbed in the Benedictines.

26 Sts. John and Paul, MM.

Two officers in the Roman army, John and Paul, who were brothers, were appointed to the household of Constantia, the daughter of Constantine the Great. They accompanied Gallicanus on his expedition against the Scythians, and during the campaign, were instrumental in the conversion of Gallicanus. But when Julian the Apostate came to the throne, he tried to get John and Paul to renounce Christianity; he confiscated their property, and then, finding that they were stedfast he had them put to death by the sword in their own house in 362. The Emperor Jovian built a Church on the site of the house of the martyrs, and their relics are beneath the altar in the Church of Sts. John and Paul, in Rome. The present portico of the Church was erected by the English Pope, Adrian IV, in 1158. These two Saints are mentioned in the Canon of the Mass.

27 St. Ladislas, K.†

In 1080, Ladislas was elected to the throne of Hungary. He restored the discipline which had become lax since St. Stephen's reign, and he carried his abstemious, even austere, habits into the palace. He impartially administered justice, which, in the lawless state of the country, needed great courage, and defeated the Huns in three campaigns. He was nominated leader of the Crusade for the recovery of the Holy Sepulchre because of his religious life and proved good generalship, but died in 1095. His relics are in the Church he built at Waradin.

28 St. Leo II, P. & C.

Leo, a Sicilian, learned in Latin and Greek literature, pious and charitable, was elected to the papacy in 682, when the Sixth General Council terminated, the degrees of which he ratified, and was zealous in upholding against the prevalent heresies. He brought the see of Ravenna—which had long been independent of Rome—to submit its bishop elect to be confirmed by the authority of the Roman see, and forbade any fees from the recipiant

of the archiepiscopal pall. He ordered that the Pax should be given to the people in the mass, and greatly improved church music. He died in 683, and was buried in St. Peter's, but his relics were translated to Ferrara, of which event this day is the anniversary.

29 Sts. Peter and Paul, App.

The Prince of the Apostles was the son of Jonas, at Bethsaida, and was a master fisherman. After the miraculous draught of fishes, St. Peter left all and followed Christ. He was one of the witnesses of the Transfiguration; he denied Christ and bitterly repented, and was ever after unsparing in his zeal for His work; but it is in the Bible that his work and miracles are to be found. St. Peter founded the sees of Antioch and Rome; he was twice in Rome and, in that city was confined with St. Paul in the Mamertine prison. He suffered crucifixion with head downwards, and his body was buried on the Vatican Hill, where it still rests beneath the high altar of St. Peter's, but his head is in the Church of St. John Lateran.

Saul was a Pharisee, born at Tarsus, who persecuted the Church, and when in quest of victims on the road to Damascus, God spake to him, and he was struck from his horse and blinded. After three days his sight was restored and he was baptised in the name of Paul. The Holy Scriptures record his extensive travels and mission work. He was the Apostle to the Gentiles. He was accused by the Jews but, as a Roman citizen, he appealed to Cæsar and was taken to Rome and there released; but again he was arrested and charged with teaching the people to revolt against the worship of the gods. He was beheaded at Aquae Salviae, three miles from Rome, about the same time as St. Peter was martyred, according to some writers on the same day. St. Paul was buried on the Via Ostiensis and some of his relics still repose in the Church built on that spot; his head is in St. John Lateran, and other relics are with those of St. Peter in St. Peter's in Rome.

30 St. Theobald, H.†

The son of a noble and wealthy French family living near Sens, decided to seclude himself from worldly life. This Theobald, in company with Walter, another knight, rode forth as usual in rich apparel and with a troop of horsemen, and found quarters at Rheims; then dressing as peasants they went forth at night unbeknown to their retainers, and hastily journeyed to Piltung on foot. There they hired themselves as day labourers but their virtuous conduct being remarked, they again set out on their travels, going as pilgrims to St. James of Compostella, and to Rome. Finding a ruined church at Salanigo, near Vicenza, they settled there as hermits, but the reputation of St. Theobald spread amongst the field workers and reached the ears of the bishop Sindichar, who ordained him priest. The renown of his sanctity reached his parents and thus they found their son, and his mother built a hut near his, that she might not again part from him. He died in 1066, and his relics were taken to Metz.

ST. FRANCIS XAVIER.

From a painting by E. Quellinius.

To face p. 75.

JULY.

1 The Most Precious Blood of our Lord and Saviour Jesus Christ.

On this day is commemorated the Seven sheddings of Blood of our Lord, (1) The circumcision, (2) The Sweat of Blood, (3) The Scourging, (4) The Crowning with Thorns, (5) The Stripping, (6) The Nailing to the Cross, (7) The Piercing of the side. This commemoration was appointed by Pope Pius IX.

2 The Visitation of the Blessed Virgin Mary.

This day commemorates the visit of Our Lady to Elizabeth, who was to become the mother of St. John the Baptist. When Elizabeth heard the voice of Mary she was filled with the Holy Ghost, and echoing the words of St. Gabriel at the Annunciation, she completed the first sentence of the *Ave Maria* as it is now used; and the Blessed Virgin responded with the *Magnificat*. Thus has the Visitation left two gems enshrined in the services of the Church.

The festival was instituted by Urban VI, in the fourteenth century, and the Council of Basle, in 1441, enjoined its general observance.

3 St. Phocas, M.†

Phocas was a market gardener, who lived outside the gate of Sinope, a city of Pontus. His ground was fruitful and he gave largely to charity with free hospitality to travellers. Although so humble in life, his virtuous reputation was widely spread, so that when persecution reached those parts in 303, he was one of the first to be denounced as a Christian. There was no need for a trial, he was too well known, and two soldiers were sent to kill him. They arrived at his house enquiring for Phocas, and he entertained them for the night, by which they had no need to seek an inn. During the night he dug his grave and in the morning made himself known to them. The soldiers were loth to hurt their good host but he urged them to follow their orders and was beheaded. A stately Church was built over his grave, multitudes resorted to his tomb, and it was said that "from the time of his death, St. Phocas was become a pillar and support of the Churches on earth."

4 Translation of St. Martin, B. & C.†

St. Martin, the bishop of Tours, to whom Britain was greatly indebted, died in 401 (see November 11). His influence and miraculous power was so great that his helmet was carried by the army to ensure victory. This day commemorates the raising of his relics by Bishop Perpetuus to a noble shrine in the Cathedral of Tours, in 482.

5 St. Antony Mariae Zaccaria, C.

In the sixteenth century, St. Antony, a Lombard, was a bulwark of the Faith against the widely spreading heresies of the "Reformation"; restoring discipline in the Church and strengthening the faithful; for which purpose he founded the religious Order known as Barnabites, under the patronage of St. Paul the Apostle to the Gentiles. He died in 1539.

6 **St. Palladius, B. & C.†**

Christianity had been carried into Ireland by various traders, but they had no shepherd until 431, when Pope Celestine ordained Palladius—a Roman deacon—to be bishop to the Irish believing in Christ. He landed with twelve companions in Leinster, and founded three churches ; but he was opposed by Prince Dathi, who banished him. Leaving his priests to continue their work, St. Palladius crossed over to North Britain, but died the next year (432) at Fordun, near Aberdeen, where his relics were kept, and in 1409 they were enclosed in a shrine of gold and precious stones. Some of the priests left in Ireland were found there by St. Patrick when he became the apostle to that island.

7 **Sts. Cyril and Methodius, BB. & CC.**

Constantine and Methodius were brothers, born at Thessalonica, and educated at the emperor's court. Constantine then entered a monastery and took the name of Cyril; Methodius joined the army. In 851 the brothers went to live as hermits on Mount Olympus, but were sent in 858, on a mission to the Chazars, a tribe of Huns. They then retired to the Crimea and made a Sclavonic translation of the Bible until, at the request of Sclavonic princes, they were sent to that people. On their way through Bulgaria Methodius, who was an artist, was requested by the king to paint a picture in his hall, and he painted the "Last Judgment" so vividly that it led to the conversion of the king. They preached in Moravia and went to Rome, where Cyril died in 869. Methodius returned to Moravia, and was made archbishop of Pannonia, then of Moravia, where he died in 885. St. Cyril's relics are in St. Clement's, Rome, and those of St. Methodius at Brunn, Moravia.

8 **St. Elizabeth, Q.**

Elizabeth, daughter of the King of Arragon, married Dionysius, King of Portugal. Her early years were devoted to religion and she continued to exercise her loving

charity throughout her life; reclaiming her husband from the lascivious life he was leading.

When her son revolted against his father and she was wrongly charged with helping the youth, she humbly bore her banishment, until the king, shamed at his own action, recalled her and showed her greater love and respect than ever. At his death in 1325, St. Elizabeth joined the third Order of St. Francis, but abstained from making her profession, as so many of the poor looked to her for help and counsel. She died in 1336, and her relics are enshrined at Coimbra.

9 The Sts. Martyrs of Gorkum.†

William, Prince of Orange, rebelled against his King and at the head of his army of Calvinists violently persecuted the Catholics. On the approach of his army to Gorinchrim, or Gorkum, on the river Meuse, in Holland, in 1572, the inhabitants, with the parish priests, Vecchel and Poppel, and the Franciscan brethren with their superior Nicholas Pie, took refuge in the Citadel. This was besieged, life and liberty was promised to all if they surrendered, and for lack of food and arms this was done. All the laity went free on their promise of ranson, but the nineteen priests and friars were detained.

For ten days these clerics were scourged and beaten, then, stripped of most of their clothes they were taken—in the middle of the night of July 5—by boat to Dortrecht, where, by paying a fee the Calvinists were allowed to look at them. The next day they were taken to Brill and made to march three times around a gallows, when the martyrs burst forth with the *Salve Regina* and *Te Deum*. On this day they were taken to Ruggen and there hanged in a barn. They were canonised in 1868 by Pius IX.

10 The Seven Holy Brothers, MM.

Because St. Felicitas, a Roman widow, was instrumental in winning many heathen to the faith, she was reported as mischievous and, to make her retract, her seven young sons

were ordered to sacrifice to the gods. All refused, and the eldest, Januarius, was whipped to death, Felix and Philip were clubbed, Sylvanus was thrown down a precipice, while Alexander, Vitalis and Martialis, were beheaded. This was in the second century. Their relics are distributed through various countries. Their mother is commemorated on November 23.

Sts. Rufina and Secunda, VV. & MM.

Two virgin sisters in Rome who were betrothed to patrician Christians; but in the persecution of Valerian, the two young men apostasized, and the maidens refused to marry them. Out of revenge, the men denounced their former lovers who were seized, one being beheaded and the other beaten to death in 257. Their relics are enshrined in St. John Lateran.

11 St. Pius I., P. & M.

Son of Rufin of Aquila, Pius was elected to St. Peter's Chair for his strenuous work for the Church during the reigns of his two predecessors. He was zealous in missionary effort and opposition to heresy, and wrote an exposition of Christianity. He founded a religious school in Rome, and made rules for greater reverence to the Blessed Sacrament. He is said to have been martyred, but no details are known. He died in 157, and was buried on this day in the Vatican church.

12 St. John Gualbert, Abb.

John, a Florentine noble, was but a careless Christian and, on the murder of his brother, he determined to avenge the deed. He met the assassin on Good Friday and drew his sword to kill him, but the wretched man implored mercy through the Passion of our Lord, and John relented. He took the habit in the monastery of St. Miniate and, on the death of the abbot, he was asked to take the authority but he would not, and retired to Valumbrosa where, with a few others, he built a small monastery, following the austere primitive Rule of St. Benedict. It was in fact the foundation of a new Order

of Valumbrosa, which was approved by Pope Alexander II in 1070. St. John was the first abbot, but he built some twelve branch houses, in which he insisted on very severe discipline. He died in one of his foundations at Passignans in 1073, where his body is enshrined.

13 St. Anacletus, P. & M.

This is a second commemoration of the saint, the other being observed conjointly with Pope Marcellinus on April 26. In the first century of Christianity, St. Anacletus formulated rules for the guidance of the Church. He directed that no bishop should be ordained by less than three bishops; that clergy should receive Holy Orders in public; that the faithful should communicate or be put out of the Church. He built an oratory to St. Peter, and assigned special burial places for those martyred. He suffered death about the year 91. (See page 46).

14 St. Bonaventura, B. C. & Dr.

Born at Bagnarea, in Tuscany, in 1221, this babe was baptised in the name of John; but when four years old he had a serious illness, and his mother went to St. Francis of Assisi, to beg his prayers for the life of her son. John recovered, and St. Francis exclaimed, "O buono ventura!" (Good Luck) after which the boy was called Bonaventura His young life was devoted to our Lord and, at the age of twenty-two, he entered the Order of St. Francis, receiving the habit from Haymo, an Englishman who was then general of the Order. St. Bonaventura became a great theologian, and when St. Thomas Aquinas asked him what books he studied, he pointed to a crucifix and said, "This is the source of all my knowledge." He was chosen general of his Order in 1256, but the saint in his humility refused the honour; he was, however, made cardinal and bishop of Albano by Gregory X. His austerities were extreme and he tended those sick of the most contagious diseases. His writings had such simple force that they were deemed the most effective in conveying light and

warming to the heart; he was called "the Seraphic Doctor." St. Bonaventura died in 1274 and his body was enshrined at Lyons. The relics were burnt by the Huguenots but the head and an arm were saved and preserved in his native village.

15 **St. Henry, Emp., C.**

Henry of Bavaria, born in 972, succeeded Otho III on the Germanic throne. He was surnamed "The Pious," for although he attained the highest temporal power, he was sensible that he held it of God, and he strove to promote all things for the divine honour. He assembled a national council in 1005 for the regulation of various points of discipline; he founded the see of Bamberg and built the stately cathedral of St. Peter; also founding monasteries and building churches in his territories. He sent missionaries to teach the faith to the people of Bohemia and Poland, and generally promoted Christianity; expelling flatterers and courtizans from his court. St. Henry died in 1024, and was buried in a richly sculptured tomb in the cathedral of Bamberg.

St. Swithun, B.†

A studious youth of Wessex, St. Swithun entered the monastery at Winchester. He was made King Egbert's confessor and tutor to his son Ethelwolf, chancellor of the king, and prior of Winchester, and then, in 852, bishop of that see. St. Swithun persuaded the king to endow the Church with a tenth of the fruits of the earth, and guided the education of Alfred the Great; he was also forward in promoting works for the public good. St. Swithun died July 2, 862, and in his humility directed that he should be buried in the common graveyard; but on this day, in 971, his body was translated to a rich shrine within the cathedral.

16 **Our Lady of Mount Carmel.**

When the first persecution broke out at Jerusalem, our Lady accompanied St. John to Ephesus. For a time she dwelt on Mount Carmel in an oratory built there by the prophet Elijah, and hence became the patroness of the

Carmelites, an Order which received the privilege of styling itself the "Family of the Blessed Virgin" by Honorius III. This day commemorates the giving of the scapula to St. Simon Stock, the fifth general of the Order.

17 St. Alexius, C.

Alexius, the son of rich Roman parents, gave his own property in alms. He was betrothed to a wealthy maiden, but being convinced that all earthly distinction was dross, he refused to consummate his marriage; travelled to Edessa, and abode in the atrium of that church. He gained a reputation for sanctity, so he left that place and returned, unknown, to his father's house, begging to be allowed to live in the portico. This was permitted, he received alms and doles of food, but he was an object of scorn to the servants, who took every opportunity to covertly persecute him. One day his body was found dead, clutching in his hand a parchment containing an account of his life, from which his parents learnt that he was their son. This was in the fifth century. He was buried in the old church of St. Boniface, Rome, on which site the church of St. Alexius and Boniface now stands.

18 St. Camillus of Lellis, C.

Camillus was a dissipated youth and gambled away all his belongings, so that he was reduced to the position of a builder's labourer. When engaged on building the Capuchin house at Siponto, the superior spoke to him of his spiritual state. Camillus was brought to repentance and sought admission to the Franciscans; but an ulcer on the leg led to his refusal into the Order. He went to Rome and served in a hospital, where he was convinced that tending the sick was an acceptable work, but he also saw that the nursing should be voluntary and not done by hirelings. He went to school amongst boys, who jeered at the bearded man in their midst, but he persevered and was ordained priest in 1584. He then founded an "Order of Priests of the Congregation for Serving the Sick," which received the sanction of Gregory in 1591. It was a very humble Order, but it brought joy and comfort to many

helpless sick. St. Camillus died in 1614: his relics are in St. Mary Magdalen, Rome.

19 St. Vincent de Paul, C.

The son of a poor villager of Pouey, Vincent was born in 1576. He laboured in the fields, but he was not as other lads, he gave every spare minute to devotion. For a small fee the Franciscans of Dax took him as a pupil, and his father sold two oxen to send him to the University of Toulouse. On his return journey by sea the ship was taken by pirates and Vincent was sold as a slave in Tunis. Escaping to France, he was made priest of Clichy. For twelve years he was tutor in a noble family, and all his leisure time was given to visiting the poor. His numerous works can be but just noticed here. He founded the Order of Charity; ministered to convicts in the galleys; improved the state of prisoners in Paris; provided religious exercises for young clerics; retreats to help priests and others, and he called the house dedicated to St. Lazare, "Noah's Ark." He founded a seminary for candidates for Holy Orders, and the "Company of Ladies of Charity" especially for work in the hospital Hotel Dieu in Paris; the "Priests of the Mission" (Lazarites) and the Foundling Hospital in Paris. He was also one of the "Council of Conscience" for the appointment of suitable men to bishoprics. He was a great organiser. These were no parochial institutions, but spread over many countries. His plain features shone with the love of God and he won many heretics to the Faith. St. Vincent died in 1660, aged eighty-five His body lies in the Church of St. Lazarus in Paris.

20 St. Jerome Emiliani, C.

Born of noble parents in Venice in 1481, Jerome joined the army when fifteen years of age and led a dissolute life. Taken prisoner in 1508, he vowed to amend his life if he were set free. He escaped, and hung his chains as a votive offering in the chapel at Treviso. Jerome now devoted himself to the care of the sick and starving, and with his ample fortune erected hospitals, orphanages and

seminaries. Others joined him in this work, and they followed the Augustinian Rule. This unofficial Order of laymen had its chief house at Somasha, and branches were formed over the North of Italy. St. Jerome contracted the plague while nursing the stricken, and died at Somasha in 1537. In 1540 Pope Paul III declared this fraternity to be a Religious Order.

St. Margaret V. & M.

The daughter of a pagan priest of Antioch, St. Margaret was converted by her Christian nurse. Struck by her beauty, the prefect Olybrius wished to marry her, but when she declared her faith he threw her into prison, where she died under torture about A.D. 278.

21 St. Praxedes, V.

St. Praxedes was the daughter of the Roman senator Pudens, in whose house in Rome St. Paul dwelt. She ministered to the martyrs in prison, and used her wealth in relieving the poor, carrying love and strength wherever she went. She died peaceably and was buried in the catacomb made on the property of her grandmother Priscilla, on the Via Salaria. This was in the second century. A church to her memory was built in Rome directly after the persecutions ceased, and her relics are enshrined beneath the high altar.

22 St. Mary Magdalen,

Mary of Magdala was the woman from whom our Lord cast out seven devils—the seven deadly sins. No greater example of penitence than shown by this Mary has ever been known. In self-abnegation she braved the jeers of the Pharisee's guests where Jesus sat at dinner, to show her love and gratitude to her Saviour, and in the face of all she washed His feet with her tears, dried them with her hair, kissing and anointing them with costly perfumes. St. Mary was at the Cross; was one of the first at the sepulchre, and was the first to see our Risen Lord. It is thought that St. Mary attended our Lady when she went with St. John to Ephesus, and there is a tradition that, in

company with St. Martha, Lazarus and others, she went to Marseilles and there helped to found the Church. St. Mary's relics are said to be at St. Maximino in Provence.

23 **St. Apollinaris, B. & M.**

The first bishop of Ravenna, was a disciple of St. Peter. He does not appear to have been a martyr in the general sense, but through a period of persecution, he was so frequently scourged and tortured, cut and bruised for the Faith, and ever ready to witness for Christ, through which his body was so enfeabled that he succumbed. He was buried at Classis, near Ravenna, but as the heathen sought for his body in order to subject it to indignities in revenge for his having died before they had actually murdered him, the relics were hidden in a sceret vault of the same church.

24 **St. Christina, V. & M.†**

Urbanus, a wealthy military commander of Tyre, had all his idols made of precious metals, and to keep them from robbers he arranged them in a tower which he had built. He had a daughter, and when she attained eleven years of age, he made the tower her abode, in case she should be seized by some adventurer. The child became weary of the secluded life, with only her twelve servants and no exercise, and her mind dwelt upon what she had heard of the Christians. She was martyred in the third century, and her relics are widely distributed.

25 **St. James the Great, Ap. & M.**

James the son of Zebedee, and brother to St. John the Beloved, was called from his fishing to follow Christ in the year 27, and the following spring he was numbered among the Apostles. He was present at our Lord's transfiguration; at the raising of the daughter of Jairus, and at the betrayal in the Garden. He left Judaea after St. Stephen's death and St. Jerome tells us that he preached

to the scattered Jews, and, possibly, he went to Spain. St. James returned to Jerusalem where, in A.D. 43 he was beheaded by Agrippa, grandson of Herod the Great. The body of St. James was taken to Spain by his disciples and laid to rest at El Padron, until translated to Compostella, where it is enshrined in a silver feretory.

26 St. Anne,

Mother of the Blessed Virgin. St. Anne and her husband had long been childless and, year by year when they went to the temple, they vowed that if they had a child they would dedicate it to the Lord. At last it was revealed to them that the reproach should be done away and that they should have a child although they were getting old. In due time they had a daughter whom they called Mary, who was to become the Mother of the Saviour. St. Anne's relics were taken from Jerusalem to Constantinople in 710, in which city there were already two churches dedicated in her honour. Her relics are now widely dispersed, and she is especially honoured in Spain and in Brittany. In 1584 a decree ordered that the festival of St. Anne should be observed with great solemnity.

27 St. Pantaleon, M.

Pantaleon was a physician to the Emperor Galerius and a Christian, but the temptations of the court caused him to apostatize. His conscience, however, upbraided him, he repented and was again received in the Church. He felt that the only way to expiate his sin was to seek martyrdom and, to this end, he distributed all his possessions amongst the poor. This attracted the notice of Diocletian's officers. St. Pantaleon was apprehended and beheaded in 303. A church at Constantinople and a monastery in the desert of Jordan were shortly raised to his honour, both of which were restored by Justinian in 532. His relics are widely distributed, but his head at Lyons is the most honoured.

28 Sts. Nazarius, Celsus, MM., Victor I., P. & M., and Innocent, P. & C.

Through the careful teaching of his mother, St. Per-

petua—a disciple of St. Peter—Nazarius was zealous in the service of Christ. Taking with him a youth named Celsus, he went through the country preaching to the people, bringing many to the Faith. Arriving at Milan, the two companions were arrested and beheaded, and their bodies were buried in a field outside the city, about the year 68. St. Ambrose found the bodies of the two martyrs in 395, and translated them into the new church of the Apostles.

St. Victor, I., P. & M. Said to have been an African, Victor became pope in 189, and actively endeavoured to reconcile the Church in the East to the right day for the observance of Easter, on which subject he wrote a treatise. He contended against the heresies of Theodotus, who taught that Christ was a mere man, and of Montanus. He died about 201, and was buried on the Vatican Hill.

St. Innocent, I., P. A native of Albano, Innocent was raised to St. Peter's Chair in 402, and obtained many privileges for the clergy from the Emperor Honorius. He worked hard to preserve the Church from Pelagianism and other heresies. In his time Alaric ravaged Rome, and Innocent did much to relieve the inhabitants and restore the ruined churches. He died in 417.

29 St. Martha, V.

Martha was the sister of Mary and Lazarus, a family apparently in affluent circumstances, to whose house at Bethany our Lord sometimes resorted. Martha, the elder sister, was responsible for the entertainment of guests, and busied herself with many things; she represented the active life, and Mary, the contemplative. Martha is supposed to have been one of the holy women at the foot of the Cross. When the Apostles were dispersed in the year 45, St. Martha is said to have gone with Lazarus, Mary and others, to the Greek colony at Marseilles, and ended her life at Tarascon, where her relics rest in a magnificent crypt-chapel; her head being enshrined in a copper-gilt reliquary given by Louis XI.

30 Sts. Abdon and Sennen, MM.

Two Persian Christians, Abdon and Sennen, came to Rome during the persecution of Decius, A.D. 250 or 252.

They were charged with refusing to burn incense to the gods, and no tortures could prevail. After suffering great agony they were beheaded in the Coliseum and their bodies exposed for insult at the foot of the statue of the "Colossus of the Sun"; but they were taken away by the faithful to the house of the sub-deacon Quirinus, and interred. When the liberty to worship was allowed by Constantine, the bodies were removed to the cemetery of Pontianus, where their marble coffin remains; they were afterwards translated to a shrine beneath the altar of St. Mark's Church.

31 St. Ignatius. C.

Inigo Lopez, of the house of Loyla in Guipuscoa, Spain, was born in 1491. He received a command in the army, where his noble and generous nature made him beloved by his men. He was badly wounded in 1521, and during his illness he read the works of St. Dominic and St. Francis which fired him to emulate them and, when healed he went a pilgrimage to Our Lady of Montserrat and vowed himself to Christ's service. He passed through a period of gloomy doubt but emerged stronger than before, though his first efforts as a missioner brought him beatings and imprisonment. In 1528 he went to study at Paris, where he lived with Francis Xavier and Pierre Lefevre, with whom, and three others, he founded a society which was to become the Society of Jesus. In 1534 they made vows before the altar of Montmartre; they were admitted to Holy Orders in Venice, and in 1540 Paul III sanctioned their Society which, by 1543 was fully established. It was different from all religious Orders in that the Jesuits had no distinctive habit, no united choir offices and no cloisteral life, but all they did was eminently practical in preaching, teaching, tending the sick, the care of orphans, and in missions. They largely stemmed the flood of Protestantism in Germany, and the Society spread all over and beyond Christendom. St. Ignatius died in 1556, and his body lies in a bronze shrine beneath the most beautiful altar in the Gesu, in Rome.

AUGUST.

1 St. Peter's Chains.

In the miraculous liberation of St. Peter from prison recorded in the Acts of the Apostles, we are told that the chains fell from his hands. These chains were brought from Jerusalem to Constantinople by the Empress Eudocia in 439, who sent one of them to her daughter Eudoxia at Rome; where, in 442, she built a church to receive them, and this day commemorates the dedication of the church. Another chain of St. Peter from the Mamertine prison was united to the first by St. Leo the Great, and they are kept beneath the high altar of St. Peter ad Vincula.

This was anciently called "Lammas Day," the Anglo-Saxon for "Loafmass"; when bread made from the first fruits of the wheat harvest was offered at Mass.

2 St. Alphonso Mariae de Liguori, B. C. & Dr.

Born in 1696, Alphonso was an unsuccessful lawyer at Naples, but although no orator for the law courts, he had winning speech. He was ordained in 1725, and in 1732 founded the Congregation of Missionaries of the Holy Redeemer, or Redemptorists, which obtained papal

approval. He was made bishop in 1762, but his heart was in mission work and he resigned his see in 1775. His lovable character is reflected in his writings and also his clear simple manner; his writings were so highly esteemed that he received the title of Doctor. St. Alphonso died in 1787, and this day commemorates his burial. His relics are enshrined in St. Michael degli Pagani.

3 The Finding of St. Stephen the Protomartyr.

After St. Stephen—the first martyr of the Church—was stoned outside the North gate of Jerusalem, Gamaliel carried the body to his house, twenty miles off, for burial. The tomb was neglected and fell down, when St. Stephen's skeleton was found in the debris and removed to Jerusalem; it was placed in the Church of Sion in the Holy City in the year 415. A church was built by the Empress Eudocia near the spot of St. Stephen's martyrdom outside the city and dedicated to the Proto-Martyr in 441, into which the relics were translated. In 557 the relics of St. Stephen were taken to Rome and placed in the tomb of St. Laurence, which Constantine had erected. St. Stephen is commemorated on December 26.

4 St. Dominic, C.

Dominic was born at Calarnega, in Old Castille, in 1170. From childhood his mother trained him in the love of God. In youth he was educated by his uncle, the archpriest of Gamiel, and assisted him in all the divine offices. At fourteen years of age he went to the public schools at Palentia, then to Salamanca, and was well versed in the Holy Scriptures and the Fathers. He became a great preacher, was made a canon of Osma in 1198, and went to Rome to ask Innocent to commision him to preach to the heretics of Languedoc. There he stemmed the tide of sacrilege which was sweeping over the country, and by a series of conferences won many from their errors.

In 1215 he founded his Order of Preaching Friars, whose aim was the salvation of souls and contempt of the world. The first convent was at Toulouse, and the Order spread through all Europe. The preaching of the friars was every where demanded; the Pope, the kings of England, Scotland, France and Spain, all wanted them in their dominions. They first came to England in 1221 and, in the sixteenth century, had fifty-eight convents here. In 1220 St. Dominic was styled General of the Dominicans by Honorius III. He died in 1221 at Bologna, where his relics rest in a beautiful shrine sculptured by Fra Guglielmo, one of the Order.

5 Dedication of St. Mary of the Snow.

John the Patrician and his wife were childless and they determined to devote their wealth to the honour of the Blessed Virgin. John dreamed that Our Lady appeared and bade him erect a church under her invocation on his property on the Esquiline Hill, on the place which he would find covered with snow. As this was in August, the hottest month of the year in Rome, it seemed to be a strange suggestion. The same night Pope Liberius had a similar dream and in the morning they met one another, both going to the hill to see if there were anything in their dreams. This was on August 5, 358. There they saw a large area actually covered with a pall of snow and, on this white ground Liberius traced the outline of a church with his staff. The building was at once begun, and was dedicated in 360. This day commemorates the day of dedication and also the meteorological phenomenon in which originated the church of St. Mary Major, the earliest church dedicated to Our Lady in Rome.

6 The Transfiguration

This day commemorates the Divinity of Christ eclipsing the Manhood when, in company of the two prophetic witnesses of the Godhead—Moses and Elias—St. Peter, St. James and St. John saw the Transfiguration of our Lord on Mount Tabor, and heard the voice of the Eternal

Father saying :—"This is my beloved Son in whom I am well pleased : hear ye Him." The festival was observed in Rome before the middle of the fifth century, and on this day a bunch of grapes, typical of the True Vine, is pressed into the chalice at the pope's Mass.

7 St. Cajetan, C.

Cajetan of Vicenza was born in 1480 he was made prothonotary, or chief notary, of the papal court in 1508, and while in Rome he joined a Guild of the Love of God, aiming at the ideal Christian life. He received Holy Orders and, having to return to Vicenza, he there founded a branch of the Guild. Moved to Venice, he devoted himself to the sick in hospital until recalled to Rome. With three others St. Cajetan founded an Order of Regular Clerks, and because their first superior was bishop of Theate, they were called Theatines. This Order did inestimable good in instilling reverence and charity in the faithful when the morals of the clerics were lax. St. Cajetan died in 1547, and his body is enshrined in the Church of St. Paul at Naples.

Name of Jesus. See January 2.

8 Sts. Cyriacus, Largus & Smaragdus, MM.

Cyriacus was a deacon and was so energetic in exhorting the Christians to keep stedfast under persecution that he attracted the attention of Diocletian's officers. He was arrested with his colleagues Largus and Smaragdus, who with twenty others, were martyred near the Baths of Sullust on the Salarian Way, and buried by the roadside in 303. The remains of these martyrs were disinterred by Lucina and carried to one of her farms on the Ostian Road, where they were laid to rest with Christian rites on the 8th of August. So greatly were these saints venerated that, about 630, Honorius I erected a church in their honour. The relics of the twenty-three martyrs were enshrined in St. Mary's in the Via Lata, Rome, and this festival was instituted.

9 **St. Romanus, M.†**

Romanus was a soldier who, in the course of duty, had to arrest Christians and attend executions. He was so struck by the constancy of St. Laurence under his terrible tortures, that he visited him in prison and was there baptised. He confessed his new faith to his general, was condemned and beheaded the day before his teacher St. Laurence was martyred in 258. He was buried on the road to Tivoli, but his relics were translated to Lucca and enshrined beneath the altar of a church erected under his invocation.

10 **St. Laurence, M.**

St. Laurence, said to be a Spaniard, was the chief of the seven deacons of Rome; he had charge of the treasury and the care of relieving the poor. Under the persecution of Valerian in 258, he was ordered to deliver up the treasures of the Church. Laurence asked for time to collect them, which the avaricious prefect allowed. In three days he requested the prefect to come and see the collected treasures, who found the halt, the lame and the poor drawn up in order before the Church of St. John. "These are the treasures of the Church," said St. Laurence. The baffled prefect's words are not known, but St. Laurence was at once put to the torture and finally roasted on a gridiron. So great was the fortitude of St. Laurence that, on his fiery bed, he said, "Let my body be now turned, one side is broiled enough." The charred relics were buried on the estate of Cyriaca on the Tivoli road; Constantine built a church over the tomb in 330—S. Lorenzo fuori le Mura—St. Sylvester placed the relics in a silver shrine and, in 557, the body of St. Stephen was enclosed in the same shrine.

11 **Sts. Tiburtius & Susanna, V., MM.**

Tiburtius was the son of Chromatius, an energetic official who had sentenced many Christians to death. Being well known in Rome through his father's position, Tiburtius, who was made a sub-deacon, was denounced

by an apostate and condemned by Fabian, his father's successor. He was beheaded on the Lavicana Road, three miles from Rome, in 286. Some of his relics are in St. Peter's.

Susanna, niece of Pope St. Caius, made a vow of perpetual virginity which vow she refused to break when sued in marriage by Galerius, the adopted son of Diocletian. Enraged at having his desire thwarted he denounced Susanna, who was apparently martyred in her father's house in 295. The house was afterwards dedicated as a church in the name of St. Susanna. Here her body rests under the high altar with those of her father St. Gabinus and her uncle St. Caius.

12 St. Clare, V.

Clare, of a noble family of Assisi, was born in 1194. The influence of St. Francis made her long to follow in his footsteps and, in 1212 she received the grey habit from his hands, but she lived with the Benedictine nuns until she received buildings near the Church of St. Damian, in which she could assemble a company of women. Utter poverty was the rule, relying solely on the alms of the faithful for support, and thus they were called "Poor Clares." When Barbarossa was invading Italy, he had mercenary Saracens in his army and these Moslems began to force an entry into the convent. St. Clare was ill but, preceded by the Blessed Sacrament, she was carried to the gate, earnest in prayer. Her prayers prevailed, a panic took the Saracens and they hastily departed. St. Clare founded many houses of her Order in Europe before she died in 1253. This day commemorates her burial. Her relics rest in the Church of St. George in Assisi.

13 Sts. Hippolytus & Cassian, MM.

Hippolytus, a venerable priest in Rome, had fallen into the errors of Novatian, but he repented and insisted upon making a public recantation. This drew the attention of the persecutors to him. He was taken before the prefect at Ostia, who condemned him to be dragged by

wild horses. Tied by the feet to two unbroken animals he was dashed to pieces. The Christians following the path of the horses, gathered up the fragments of the martyr and brought them to the catacombs. This was in the year 252.

St. Cassian, a schoolmaster at Tinola, in Central Italy, refused to sacrifice to the gods and was sentenced to be done to death by his pupils. The young pagans set upon the old man with their styli, or iron pens, piercing him and tearing his flesh until he expired at their feet. It is not known under which of the early persecutions he suffered.

14 Vigil of the Assumption.
St. Eusebius, M.†

An aged priest in Palestine, whose noble mien and convincing speech made even his judges waver. The Emperor Maximian refused to pass sentence on so virtuous a man, and it was the governor of the province, Maxentius, who condemned him to death. He was beheaded about the end of the third century.

15 The Assumption of the Blessed Virgin Mary.

Our Lady had a forewarning of her death from the lips of an angel, and the feet of the Apostles were directed to her dwelling in the house of St. John on Mount Sion. There did their senses hear the strains of celestial music and feel the presence of our Lord in their midst, come to receive the soul of His Mother into His arms, to guide it to the throne awaiting her in the presence of the Eternal Father.

The body of the Virgin was laid to rest in a tomb in the Valley of Jehosaphat; but it was a pious belief that on the third day her body was also assumed into Heaven, and that when the Apostles went to her tomb, they found it empty, except for a wealth of beautiful growing flowers. Were it otherwise, the relics of our Lady would have been the most treasured of all the saints, whereas no corporal

relic of the Mother of God has ever been possessed by the Church on earth.

16 **St. Joachim, C.**

The Apocryphal Gospels are the only authority for the history of the father of the Blessed Virgin. St. Joachim, the husband of St. Anne, was of Nazareth, and owned flocks of sheep; but the two saints were getting old and were not blessed with children. Joachim took his offering of a lamb to the Temple, but it was rejected as he was childless, which was a reproach amongst the Jews. Both Joachim and Anne were sorrowful and prayed that the reproach should be done away. To both of them it was revealed that they should have a child; Joachim was looking after his flocks at the time, but he hastened to go home to tell his wife. At the Golden Gate of Jerusalem he met St. Anne coming forth to tell him the same joyful news; they vowed therefore, to dedicate the child to God, and when St. Mary was born they solemnly dedicated her in the Temple. When St. Joachim died he was laid to rest in Jerusalem. This festival was appointed by Julius II. at the beginning of the sixteenth century.

17 **St. Hyacinth, C.**

Hyacinth, of the noble house of Oddrovag, Poland, was born in 1185, and was called the Thaumaturgus, or wonder-worker, of his age. He took the degree of Doctor at Bologna, and was made a prebend of Cracow Cathedral. He went to Rome in 1218, and joined the Order of St. Dominic for tuition, that he might become a preacher to his own people. After six months, St. Hyacinth was appointed superior of a Dominican mission to Poland, and there founded houses of the Order. He preached through Norway, Denmark, and adjacent countries, and was called the Apostle of the North.

He was in Kieff when the Mongol invasion occurred, and escaped during the general massacre: holding a pyx with the Blessed Sacrament he safely crossed the river. He again visited Russia and founded more convents, the

one at Vienna being the mother house of the province. St. Hyacinth returned to Cracow, where he died in 1257. His relics lie in that city.

18 **St. Agapitus, M.**

Agapitus was but a youth of fifteen in Palestrina, when he was required to denounce the Christian religion. As he would not do so he was first beaten, then horribly tortured; but through it all he remained constant. His persecutors were annoyed at being defied by so young a boy, and they finally beheaded this brave witness for the Faith, in 275. His relics are at Palestrina, Milan and other places.

19 **The Apparition of the Cross.†**

In the year 312, shortly before Constantine the Great engaged the tyrant Maxentius in the battle of Milvian Bridge, on the Tiber, he saw an apparition. About mid-day, when the sun was beginning to decline, he saw the trophy of a cross of light in the heavens above the sun, and bearing the words "BY THIS CONQUER." In the night Christ appeared to him with the same sign and commanded him to make a standard bearing that figure. This cross was the Chrisma, the monogram of Christ's name, and this was made in gold within a crown of leaves of gold and precious stones, and mounted in place of the Roman eagle on the top of the standard staff. Constantine had the sign also figured on the shields of the soldiers; and under the holy sign of Christ, he conquered. After this public recognition of Christ's power, persecution ceased, and Christians were allowed and encouraged in the free and open exercise of the Faith. Constantine was in the habit of wearing this monogram on his helmet in later years, as may be seen on the earliest coins struck after the end of the campaign.

20 **St. Bernard, Abb. C. & Dr.**

St. Bernard was born in 1091, near Dijon. He was of a more meditative nature than most boys, and when

twenty-two years of age he entered the monastery of Citeaux.

In 1115 he was given charge over twelve monks and sent forth to found a cell to the abbey, which he did at Clairvaux; the monks erecting the first building with their own hands. The privations of the first winter were severe and the strain laid St. Bernard on a sick bed, but the next year the people rallied round and supported them. The great wisdom of St. Bernard led to his being made umpire between two rival popes. He was requested to preach the second Crusade in 1146, when his fiery eloquence stirred the zeal of the people and drained the country of able men for that ill-fated expedition; the disappointment of failure undermining his health. St. Bernard founded a hundred and sixty monasteries before his death in 1153. His body was preserved at Clairvaux until the French Revolution; his head is now at Troyes, and his other relics at Ville-sous-la-Ferte.

21 St. Jane Frances de Chantal, W.

When twenty years of age Frances was married to the Baron de Chantal, and was an exemplary wife and mother. In the midst of all her duties she devoted much time to prayer and deeds of charity. On the death of her husband she longed to enter the religious life but refrained from doing so until her son was fifteen, whom she left in the care of her father, her daughters being married. She then founded a new Order of the Visitation of the Virgin Mary, under the direction of St. Francis de Sales, in 1610, at Annecy; the basis of which rule was humility and meekness. She founded eight other houses at Paris and in the cities of Southern France. St. Jane died in the house at Paris, in 1641, and her numerous miracles during life greatly increased after death. Her relics are enshrined at Annecy.

22 Octave of the Assumption.
Sts. Timothy, Hippolytus & Symphorian, MM.

The three martyrs commemorated this day are but little known witnesses for the Faith. St. Timonthy was a

native of Antioch, who, travelling to Rome was there martyred in 211. St. Hippolytus, a disciple of St. Irenaeus, was bishop of Porto on the Tiber, who wrote many books and was martyred about the year 249. St. Symphorian, of Autun in France, when a youth refused to kneel as the procession bearing the image of Berecynth was borne through the streets. Confessing himself a Christian he was beheaded in 180. His relics are in the Cathedral of Autun.

23 St. Philip Beniti, C.

Philip, born in 1234, of a noble Florentine family, decided to study medicine, in which he could be useful to his fellow men. For this purpose he went to Paris, then took his degree of Doctor at Padua. Going into the Servites chapel at Florence on Thursday in Easter week he heard, in the epistle, the words of the Holy Spirit to Philip "Draw near and join thyself to the chariot," which he took as a call to himself and, forthwith, he joined the Order, taking the vows in 1233, when he was sent to work in the fields at Monte Senario. He was made superior of a convent at Sienna, and in 1267 he was elected general of the Order. He preached a mission through France and Germany, and he was often requested to heal divisions. He died in 1285, in the Servites' house at Todi.

24 St. Bartholomew, Ap. & M.

Bartholomew, whose name signifies 'The son of Tholomew,' is recognised as the same person as Nathanael, a native of Cana, a learned doctor in the law. He was taken by St. Philip to Christ and made one of the twelve Apostles. After the descent of the Holy Spirit at Pentecost St. Bartholomew is said to have preached in Arabia, Persia and India; but it is more certain that he carried the Gospel to the Armenians, who claim him as their Apostle. St. Bartholomew denounced the worship of idols at Albana, now called Derbend, in the Caspian Sea, and was there martyred by being flayed alive and then hung on a cross exposed to the flies. This was about the year

50. After many translations, some of his relics are now enclosed in a porphyry shrine beneath the altar of St. Bartholomew's Church, in Rome.

25 St. Louis, K. & C.

Louis was born in 1215, and the kingship of France came to him whilst very young, being crowned in 1226. His was a sweet disposition, and it was said that no one could look in his face without loving him. Throughout life his meekness, purity, love and justice were conspicuous; even Voltaire said "Never has it been accorded to man to push virtue further." He refused to go to war with Germany at the pope's wish, and when he did engage in arms it was for a just cause and, as a victor, he was considerate. He married in 1234; and took the cross of the crusader in 1244, but he was no general; he led his men to disaster and refused to leave them when he might have escaped. He was taken prisoner by the Moslems, and tended his sick soldiers until his ransom was paid. His piety was greater than his discretion and he insisted on another—the eighth—Crusade, which had no better fortune. He died at Tunis, in 1270, and certain relics are preserved in Paris.

26 St. Zephyrinus, P. & M.

St. Zephyrinus, a Roman, succeeded to the pontificate, in 202. He vigorously contended against numerous heresies, especially the Montanist. Under the persecution of Severus, he was indefatigable in ministering to those in prison, and was active in the organisation of the Church. He decreed that all ordinations were to be in the presence of the faithful, and that the wine should not be consecrated in wooden chalices but in glass (this was afterwards forbidden in favour of metal). He died in 219; the evidence of his martyrdom is not clear; he was buried in the Appian Way.

27 St. Joseph Calasanctus, C.

St. Joseph, a Spaniard was revered for his austere sanctity and did a great work in founding an Order of

Religious known as Scolopi, vowed to the education of youth, at a time when heretical propaganda was spreading with alarming rapidity. He died in Rome in 1648, in his ninety-second year. His relics are under the high altar of the Church of St. Pantaleo, in Rome.

28 **St. Augustine, B. C. & Dr.**

Augustine, born in 354, at Tagaste, North Africa, was carefully instructed by his Christian mother, Monica. While a youth he went to Carthage to learn rhetoric, and there plunged into the wildest dissipation. He then studied philosophy and, in 383 went to Rome. He joined the heretical Manichaeans, then the Academicians, but found no satisfaction. He went to Milan in 384, and came under the influence of St. Ambrose; here his mother joined him and he became yet more dissatisfied with his course of life. At last St. Monica's prayers were answered and her son was baptised by St. Ambrose in 387. St. Augustine, one of the most learned, became one of the greatest theologians. By speech and by his writings he refuted heretics, amongst them the British Pelagius, and was the means of spreading the faith in the adorable Trinity. He had been ordained in 391, and he was made bishop coadjutor of Hippo, in 395 and, on the death of Valerius in the following year, he succeeded to the bishopric. St. Augustine died in 430, and was laid to rest in St. Stephen's, at Hippo; his relics are now in the Cathedral of Pavia.

29 **Beheading of St. John the Baptist.**

John, the son of Elizabeth the cousin of the Blessed Virgin, was born six months before the nativity of our Lord. He prepared the way for Christ's coming; he proclaimed Him to be the Messiah—"The Lamb of God." This fearless saint reproved Herod Antipas for his sin in marrying the wife of his brother, who was still living; this annoyed Herod and enraged Herodias and, to please her, St. John was imprisoned in the castle of Macherus, near the lake Asphaltites. About a year later an opportunity occurred for Herodias to have her revenge. Herod

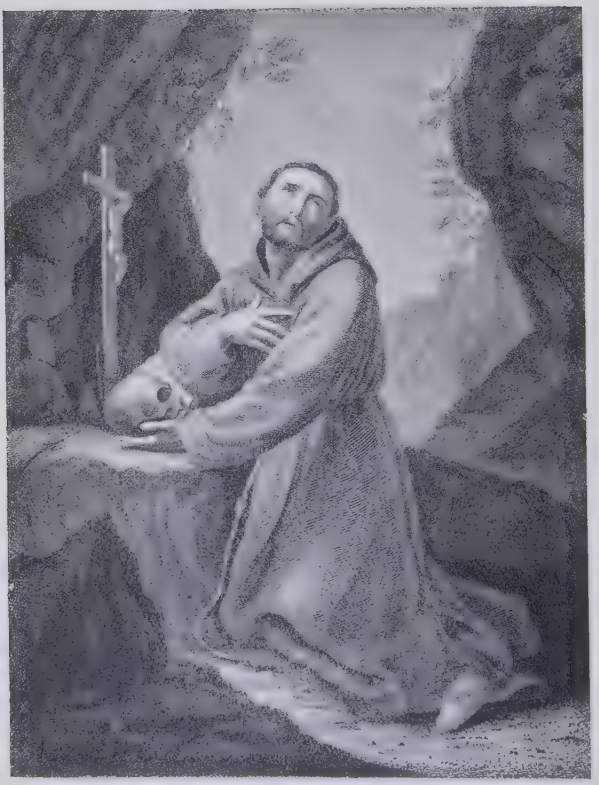
gave a banquet on his birthday in Macherus Castle, at which Salome, the daughter of Herodias by her lawful husband, so pleased Herod with her dancing, that he swore that he would give her whatever she asked. Instigated by her mother, she asked that the head of St. John should be served at table in a dish. Although he respected St. John, Herod complied, sending a soldier to the dungeon to behead him. This was about a year before the Crucifixion. Many Churches possess relics of St. John.

30 St. Rose of Lima, V.

Isabella de Florez was born at Lima, Peru, in 1586, and took the name of Rose at her confirmation. When she had learned her letters, she read a life of St. Catherine of Sienna, from which time she tried to emulate that saint. Much to her parents' distress she mortified her body, and dreamed that she was married to Christ. When she found herself sought in marriage she joined the Third Order of St. Dominic, and then made her abode in a shed in her father's garden. She put broken crocks in her bed, and spikes in a fillet she wore round her head, that she might be perpetually reminded of the sufferings of our Lord. Her mortifications caused a long and painful illness under which she died in 1617.

31 St. Raymund Nonnati, C.

The son of a noble of Catalonia, Raymund joined the Order of Mercy, or of Our Lady of Ransom, for the redemption of captives. His heroic sanctity was marvellous; being sent to Africa with money to buy back Christians enslaved by the Algerians, he found the sum entrusted to him insufficient to liberate all; he therefore gave himself up in exchange for one more captive. St. Raymund was rescued by Pope Gregory IX who created him a cardinal; but the hardships he had undergone so wrecked his health that he died before he reached his convent in Barcelona, in 1240. His body is enshrined at Portal in Catalonia.



ST. FRANCIS OF ASSISE.

From a painting by Guido.

To face p. 103.

SEPTEMBER.

1 St. Giles, Abb.

St. Giles was an aged hermit of the seventh century, meditating in a cavern in the solitude of a forest in the diocese of Nismes, Southern France, living on herbs and roots and the milk of a tamed doe. The king, hunting in this forest pursued a hind which took refuge in a cave into which the king shot an arrow. His grief was great when he found that it was a tame doe which had taken refuge with a hermit, and that his arrow had pierced the holy man. He bound the wound, spread the fame of St. Giles and frequently visited him. The king persuaded St. Giles to allow him to build a monastery on the spot, and made him the first abbot. He died about the year 712. The relics of this saint are preserved at St. Sernin in Toulouse.

2 St. Stephen, K. & C.

The Magyars, a wandering and warrior race, had conquered Hungary, but were too restless to settle down as a civilized people. The pagan king, Geza, who had married a Christian, recognised that the faith of his wife was the only power under which his people could prosper, and his son Stephen was brought up a Christian. Stephen succeeded to the throne in 997, and quickly had to face a

revolution of the pagans. Under the consecrated banners of St. Martin and St. George, Stephen was victorious, and he then set himself to extirpate the heathen by force, supplying clergy in place of the false priests. He founded an archbishopric of Kalocsa, and divided the land into ten dioceses. The pope had a crown surmounted with a ball and cross made, which he presented to Stephen with the title of "Apostolic King." He died in 1038, and his body is enshrined at Buda.

3 The Blessed John Maria Vianney, C.†

(Cure d'Ars). Born in 1786, Vianney was from childhood blessed with singular graces. For forty years he toiled unremittingly in his obscure parish of Ars, in Central France. His holy life and loving personality influencing all with whom he came in contact and his fame became universal. This model parish priest died August 3, 1859.

4 Sts. Marcellus, M., & Valerian. †

Two Christians of the city of Lyons, were arrested when persecution of the faithful reached that place. They escaped from their guards, Valerian going to Autun and Marcellus to Châlons-sur-Saône. Marcellus was troubled when he saw the landlord at his inn offering incense to idols, and he was the means of bringing him to the true faith. To save suspicion falling on his convert, Marcellus left the house and, on his way to Strasburg, was invited by the governor of the district to accept his hospitality. Scorning further concealment, Marcellus declared himself a Christian, and refusing to worship images, he was buried up to his waist and left to starve. This was about the year 178. His relics are in St. Marcel-les-Châlons.

5 St. Laurence Justinian, B. & C.

Of a noble Venetian family which claimed descent from the Emperor Justinian, Laurence embraced the monastic life at the age of nineteen in the Congregation of St. George in Alga. His austerities were severe, and,

declaring that it were useless to profess poverty without practising it, he went out with his wallet to ask alms, to the indignation of some of the brethren. When ordained he fearlessly preached to the magistrates as to others. In 1433 he was raised to the bishopric of Venice, and when the Patriarch of Grado died in 1451, Pope Nicholas V transferred the patriarchial dignity to Venice, as a token of his esteem for St. Laurence. He used no plate at his table but vessels of earthenware only, and continued to sleep on a bed of straw. He founded fifteen religious houses and a great number of churches. He died in 1455 at the age of seventy-four years.

6 **Sts. Sanctianus, Augustine & Beata, MM.†**

Three young Spanish children, two brothers and a sister, were brought to Soissons, and there taught the Christian Faith and baptised. But Christianity was forbidden, and the children were brought before the prefect Aurelian. He, touched by their tender years, tried to get them to deny Christ, but supported by the Holy Spirit they stood firm. Aurelius decreed the least painful death and the little folks were martyred by the sword in 273.

7 **St. Evurtius, or Enurchus, B. †**

St. Evurtius was sent by the Church in Rome to Orleans for the redemption of captives. He arrived at a time when a bishop to that see was to be elected by the people, and he mingled in the crowd to watch the unusual proceedings, when a dove alighted on his head. This was taken as an indication of the Holy Spirit, and they forthwith elected the stranger. As bishop of Orleans, St. Evurtius was present at the Council of Valentia in 375, and he was instrumental in winning great numbers to the Faith in his diocese. He died about A.D. 391.

8 **The Nativity of the Blessed Virgin Mary.**

The Feast of the Nativity of our Blessed Lady has been observed as a day of joyful commemoration through-

out all Christendom from the very early ages. Joyful in that an immaculate Virgin was born, who was honoured and chosen to be the Mother of the manhood of Eternal God.

9 St. Gorgonius, M.

A chamberlain of Diocletian in the palace at Nicomedia, named Gorgonius, boldly protested to the emperor against the vicious torturings of a Christian named Peter, who was a fellow chamberlain. For this act of charity St. Gorgonius was strangled to death in 303. His relics are in Rome and at Gorze, near Metz.

10 St. Nicholas of Tolentius, C.

Two poor people of St. Angelo, in the marshes of Ancona, asked the prayers of St. Nicholas of Myra for a son, whom God gave them, and they named him Nicholas. From childhood he was very devout and a great student. While young he was made a canon of St. Saviour's, but wishing to devote himself more closely to his Lord, he joined the Austin Friars of Tolentino. His fastings were beyond that required by the Rule, his devotion exceptional; his confessional was crowded; people thronged to his Mass, so inspiring was his worship. He preached every day so simply that his teachings went right home. When he died in 1306, the grief at his loss was deep and widespread. His body is enshrined at Tolentino.

11 Sts. Protus & Hyacinth, MM.

These two saints are said to have been brothers; if they were not in the flesh they were in the Faith, and both were retainers in the house of St. Eugenia. They were energetic in fulfilling the charitable works of their mistress and were evidently well known in the Christian community of Rome. They were apprehended and martyred under Valerian, in 257, and buried in the cemetery of St. Priscilla on the Salarian Way. A chapel was erected

over their tomb after the persecutions had ceased, but their relics were subsequently translated into the city and enshrined in the Church of St. John the Baptist.

12 Most Holy Name of Mary.

This festival was appointed by Pope Innocent XI, that on it the faithful may especially ask the prayers of Blessed Mary to Almighty God for the necessities of the Church on earth. The institution of this feast originated in the solemn thanksgiving for the staying of the progress of the Turkish invasion of Europe and the relief of Vienna when it was besieged by the Moslems in 1683.

13 St. Eulogius, B. & C.†

St. Eulogius, a Syrian, was a great student of the Bible. He was ordained at Antioch and became abbot of the monastery of the Blessed Virgin in that city, until he was elected to the patriarchate of Alexandria. This saint wrote many books against the heretical sects of Acephali, Novatians and Agnoetæ. St. Eulogius met, and formed a friendship with, St. Gregory the Great in Constantinople and to him St. Gregory announced the success of St. Augustine in Britain "amongst the Angles settled in an Angle of the world." After a strenuous life in the defence of the Faith, St. Eulogius died in 606.

14 The Exaltation of the Holy Cross.

This festival was first observed when the sacred relic which had been found by St. Helena was set up for veneration in the Church of the Holy Sepulchre in 335. But the Latin Church gives more special attention to the recovery of the Holy Cross from the Persians in 628, and again setting it up in honour near the Holy Sepulchre, on September 14th, 629. But for the disunion among Christians, this main portion of the Instrument of our Redemption, would still be in the keeping of the Church. The observing of the Exaltation is now a deep humiliation.

15 The Seven Dolours of the Blessed Virgin Mary.

On this day the Seven Sorrows of the Blessed Mother are commemorated, and give cause for meditation. They are:—(1) The Prophecy of Simeon. (2) The Flight into Egypt. (3) Christ lost to His Mother, when He remained with the doctors in the Temple. (4) The Betrayal of Christ. (5) The Crucifixion. (6) The Deposition from the Cross. (7) The Ascension, when the Virgin was left on earth.

16 Sts. Cornelius, P., & Cyprian, B., MM.

St. Cornelius was elected Pope in 251, during the violent persecution of Decius. But greater trouble was afforded by Novatian, whose turbulent and heretical character and the setting himself up as anti-pope, led to internal dissensions. When Novatian left Rome for Africa, those whom he had led away were reconciled to the Church, and not until peace was restored did the Imperial persecution involve St. Cornelius. He made a glorious confession of his faith and was banished to Civita Vecchia, where he met his death in 252.

St. Cyprian of Carthage, a man of great learning, lived in riches and pomp until, mature in years, when he came under the influence of a priest and received baptism. In 247 he received priest's orders, and the next year the people demanded him for their bishop. The Edict of Decius reached Carthage in 250, and Cyprian was at once denounced. For the good of the Church he was persuaded to retire, and from his retreat he sent forth letters and counsel to his flock, who were subject to persecution and the Novatian heresy.

In 257 Valerian began another persecution, and St. Cyprian was banished to Curubis, whence he was able to direct the Church until he was beheaded in 258.

17 The Stigmata of St. Francis.

In 1224 St. Francis retired to a lonely spot on Mount Alverno, near Camadoli, in Italy, to devote himself entirely to contemplation and prayer. One day, when in an

ecstasy, he saw as it were a seraph within a flood of heavenly light, and there appeared between his wings the figure of the Crucified, who looked upon the saint with a countenance of great love.

When the vision had departed, the body of St. Francis appeared outwardly to have received the image of the Five Sacred Wounds. The marks of the nails were seen in his hands and feet, and in his right side was a wound as if made by the piercing of a lance; external marks which love had internally imprinted on his soul. St. Francis was honoured with this extraordinary favour when forty-two years of age.

St. Lambert, B. & M.†

St. Lambert was a native, and afterwards Bishop of Maestricht. When King Childeric II. was assassinated, St. Lambert was driven from his see and retired to Stavelot for seven years (674-681) when he was able to resume his work of converting the heathen of the marshes, amongst whom his gentle teaching had great effect. St. Lambert extended his labours to Maline and Liege, and while away, two powerful chieftains invaded the lands of the Church to possess themselves of the crops. The bishop's nephews defended the property and the robbers were killed, but their tribe decided on vengeance and, gathering in force, they murdered the bishop and his household in 709.

18 St. Joseph of Cupertino, C.

Joseph, the son of a poor carpenter of Cupertino, in the State of Naples, was a sickly child, deformed and dull of intellect. He applied for admission to a Franciscan convent, but was refused. He entered the Capuchin manastery at Martino, but had to leave because incapable of performing his duties. For his strange ways he was reported to the Inquisition, but that body found no fault with him except in his eccentric habits, and sent him to Assisi. Here his extraordinary power of converting rich

and poor, and his numerous miracles attracted great crowds of people. He died revered and loved, in 1663, and his body was laid in state in the Church to give the people an opportunity of once more looking on the body of their beloved priest

19 Sts. Januarius, B., & Companions, MM.

While St. Januarius was Bishop of Benevento, Sosius and Proculus, both deacons, with the laymen Eutyches and Acutius, were imprisoned. St. Januarius going to the prison to minister to them, was arrested; and the bishop's deacon Festus with the reader Desiderius, seeking their Father, were also seized. This whole company of Christians were condemned to the lions, but when exposed in the amphitheatre at Pozzuoli, the beasts would not touch them; this was attributed to the magic arts of the Christians, and the bishop with his companions were beheaded in 305. The relics of St. Januarius are enshrined at Naples, where the preservation of the city from the frequent menace of Vesuvius, is attributed to his prayers.

20 Sts. Eustace & Companions, MM.

A Roman general was out hunting when a stag, with a crucifix apparently between its antlers, came towards him, and the huntsman's conscience smote him that he was persecuting Christ in the innocent animals. He was baptised in the name of Eustace, together with his wife Theopista and his sons Agapius and Theopistus. The emperor was enraged at the conversion of this family and had them enclosed in a brazen bull and a fire lighted under it, until the martyrs were burned to death, about A.D. 118. The body of St. Eustace was enshrined at St. Denys, near Paris, until the Protestants burnt it and scattered the relics, in 1567. Some relics are preserved in the Church of St. Eustache, in Paris. St. Eustace is—with St. Hubert—the patron of huntsmen.

21 St. Matthew, Ap. & Evangelist.

St. Matthew—the same as Levi the Publican—was a tax agent and customs officer of the Romans, a wealthy

man, when he was called by our Lord to be an Apostle. He entertained our Lord and His disciples at his house, and then gave all up to follow Christ. After the Ascension, St. Matthew preached in Judaea and wrote his Gospel, and then carried the Word to Persia and other parts. It is thought that he was beheaded in Parthia. His body was at Salerno in 1080, but relics of St. Matthew are in many Churches.

22 St. Thomas of Villanova, B. & C.

Cheerful self-denial was so imbued in St. Thomas when a boy by his parents, that it became his guiding principle through life. He was educated at the Universities of Alcala and Salamanca, and entered the Order of Augustinian Hermits in 1518. His preaching was so effective that he was called the Apostle of Spain. He refused many honours, but was obliged by his superior to accept the Archbishopric of Valencia in 1544, where he retained his old habit in which he was professed, much to the disgust of his canons. He gave nearly all his income to the hospital and the poor, and persuaded many of the nobles to devote a large portion of their incomes to the same purpose. He died in 1555, beloved by all.

23 St. Linus, P. & M.

St. Linus was the immediate successor of St. Peter in the see of Rome, and is mentioned by St. Paul. St. Linus followed St. Paul's instruction in forbidding women to enter churches unless their heads were veiled. He exorcised a devil from the daughter of Saturninus, the consul, notwithstanding which that same consul condemned St. Linus to death after twelve years pontificate. He was buried on the Vatican Hill, near the tomb of St. Peter.

24 Our Lady of Ransom.

The Moslems had spread with rapid and increasing strength to the shores of Christian lands and their corsairs overran the Mediterranean, taking numerous captives,

whom they enslaved. The plight of these captives wrung the hearts of Christian people and, amongst others, St. Peter Nolasco (Jan. 31), and St. Raymond of Pennafort (Jan. 23), sought to alleviate their sufferings and to buy their freedom. They formed a company under the invocation of Our Lady of Mercy for this purpose, and thus promoted the institution of the Order of Our Lady of Ransom. The festival was ordered to be observed by Gregory IX, and made universal by Innocent XIII, in 1722.

25 **St. Principius, B.†**

Principius was the first-born of Emilius, Count of Laon, whose son of his old age was St. Remigius; thus these two eminent prelates were brothers. On the death of St. Edibus, Bishop of Soissons, St. Principius was elected to that see. The saint's eloquence was remarked on by Sidonius Apollinaris who entreated the bishop to write to him. He called him "Papa Principius," and gives testimony to the efficacy of the prayers of St. Principius by requesting them for himself. He died in the fifth century.

26 **Sts. Cyprian & Justina, V., MM.**

Cyprian was a magician of Syria, a learned man who, to completely master his art, travelled to Athens, Mount Olympus, Egypt, and other centres of ancient magic. His travels ended, a young noble came to him for assistance to compel Justina, a young Christian with whom he was in love, to yield to him. Cyprian exercised his art to no effect; the evil spirits he invoked quailed before the sign of the cross made by Justina; and Cyprian, finding the Cross more powerful than the devil, himself became a Christian and used his learning and eloquence for Christ. He wrote:—"Justina armed herself with the sign of Christ, and overcame the invocations of Demons" Cyprian was raised to the priesthood and ultimately became bishop of Antioch in Syria. Both St. Cyprian and

Justina were tried by Diocletian, and together they were beheaded in 304. Their relics are in St. John Lateran.

27 Sts. Cosmas & Damian, MM.

Two brothers who were physicians in Syria and treated the poor gratuitously, were such well known and loved characters that when the persecution of Diocletian spread to those parts they were amongst the first Christians to be arraigned before the governor of Cilicia. After various tortures they were beheaded at Ægea, about A.D. 297. Many early churches were delicated to them in Constantinople, and other churches in the East, and also Rome, to which city their relics were taken by Pope St. Felix IV in 528, who transformed two temples into a church dedicated in their names; in which ancient church their relics still repose. These saints are the patrons of surgeons. Their names are mentioned in the Canon of the Mass.

28 St. Wenceslaus, M.

When the Duke of Bohemia died, the country was divided between his two sons, Wenceslaus, who had been brought up by his Christian grandmother, and Boleslas, who was under the influence of his pagan mother, an unscrupulous woman who restored heathen worship in the younger son's domain. St. Wenceslaus had so great a reverence for the Blessed Sacrament that he used to gather the corn and grapes with which to provide the bread and wine for the altar, pressing the grapes with his own hand. He built many churches in his half-converted province, and was loved by his subjects. Prompted by his mother, Boleslas coveted the whole duchy; he invited his brother to a banquet and murdered him, in 938. The body of St. Wenceslaus was translated to St. Vitus, at Prague.

29 Dedication of St. Michael the Archangel.

A herdsman on the slopes of Mount Gargano, in Apulia, tracked one of his oxen to a cave on the summit,

which St. Michael declared was a spot sacred to himself, and that a church was to be erected there. This day commemorates the dedication of the church in 493. St. Michael was prince of the armies which stood around the Jewish people, now he is the prince of the host guarding the Church of God. He was sent by God to Daniel, and Daniel speaks of him as "The first of the Chief Princes" and the "Great Prince." He is declared to have been the chief of the loyal angels in the mysterious conflict with Satan and the rebel hosts when Lucifer fell from heaven. With St. Michael are associated All Angels, the messengers of God and the guardians of man. These are of nine choirs:—Seraphim, Cherubim, Thrones, Dominions, Virtues, Powers, Principalities, Archangels, and Angels.

30 St. Jerome, C. & Dr.

Born at Strigna, Dalmatia, about 331, St. Jerome is considered the most learned of all the Latin Fathers. He studied under pagan masters and lost much of the devout spirit of his Christian parents, but as a lawyer he was eloquent. From Rome he went to Trèves, where his soul was awakened, and he resolved to devote himself wholly to divine studies. St. Jerome went to Antioch and thence into the desert towards Arabia in 374, where he learnt Hebrew. In 377 he was ordained priest at Antioch, after which he travelled to many places, always occupied in literary work. At Bethlehem he built a cell, and there translated the scriptures, producing the Vulgate, for which all Christendom is indebted to him. In his solitude St. Jerome was perpetually involved in controversy against heresy, and he wrote the lives of some of the Egyptian hermits; his writings are numerous. He died in 419, and his relics were afterwards translated to St. Mary Major, in Rome.

OCTOBER.

THE KINGSHIP OF OUR LORD is observed on the last Sunday in October.

1 St. Remigius, B. & C.

Of a noble family of Laon, St. Remigius was born in 435, and ordained priest in 457. His great ability caused his election the same year to the archbishopric of Rheims; he was very eloquent and was called a second St. Paul; he is also said to have been the greatest light of the Church at that time. When the Germans invaded France, the heathen king, Clovis, cried to the God of the Christians and the enemy was repulsed; when the king placed himself under St. Remigius for instruction in the Faith, and was baptised on Easter Eve, 496. The crush in the baptistry was so great that the priest with the chrism for the consecration of the water, could not reach it, so St. Remigius prayed and a dove descended with a vial of chrism. Three thousand warriors were baptised at the same time; and the saint's missionary work in Burgundy led the whole province to embrace the Faith. St. Remigius—the Apostle of France—died in 533.

2 The Holy Guardian Angels.

Although All Angels are commemorated with St. Michael on September 29, this day was set apart by Clement X in 1670, for special thanksgivings for those "ministering spirits sent forth to minister to them who shall be heirs of salvation," who watch over the baptised, protecting them against danger and guiding their footsteps, until they bear their souls to Paradise.

3 **St. Thomas of Hereford, B. & C.†**

Thomas, son of the Baron Cantilupe, was born at Hambledon in 1218. He was made Chancellor of Oxford in 1262, and did much to quell the fighting between the students, and to promote learning. In 1265 he was made Chancellor of England, and Bishop of Hereford in 1275. He was very abstemious with food, would not tolerate frivolous talk, but was a general peace-maker and very active in his diocese; unsparing of himself in his spiritual work, travelling with great rapidity from parish to parish to exercise his paternal supervision. He died in Rome in 1282, and his bones were brought to England to be enshrined in his church of Hereford. A portion of his shrine has been restored.

4 **St. Francis, C.**

Francis, the founder of the Order of Friars Minor. was born at Assisi in 1182; his father was a merchant but the son chose a military life. Francis then determined upon becoming a soldier of Christ, but he was so headstrong and self-willed that he had to be greatly humiliated and beg his bread before he possessed the right spirit. He became a lay preacher in 1208, and his fiery eloquence gathered others around him, renouncing their riches for God. These companions he sent out, two by two, to preach, and gradually he compiled his Rule, which he presented to his bishop, and obtained the Pope's assent. The Benedictines gave him a little church and plot of ground at the Portiuncula, and from this humble beginning the Begging Friars of St. Francis became a world power; receiving public sanction from Innocent III in 1215. St. Francis founded the sisterhood of Poor Clares in 1212, and his Third Order for lay folk pursuing their daily avocations in 1221. St. Francis died in 1226 and was buried in the cathedral of Assisi. (See Sept. 17).

5 **Sts. Placid and Companions, MM.**

Tertullus placed his son Placid, when quite young, to be brought up by St. Benedict at Mount Cassino, who, in

time, sent his pupil with other brethren to found a monastery near Messina, in Sicily, in 541. They had not long established themselves when some African pirates landed and put the whole company to death, in 546.

6 **St. Bruno, C.**

Bruno of Cologne was a studious lad and became distinguished at the Paris schools. Returning to Cologne he was given a canonry, and upon going to Rheims he was made a canon of that cathedral. His great piety was there remarked, but Bruno was disgusted by the worldliness of some of the prelates, and with six companions he withdrew to the solitude of the valley of Chartreuse in 1084. There they built separate huts after the style of hermits, such food as they ate was taken in the loneliness of the cell; and thus was founded the Carthusian Order, which Rule of life its monks have continued to observe, living in separate cells instead of in community as other Orders. St. Bruno was called to Rome to advise Urban II, but he disliked the turmoil of the city, and refused dignities, and when the Pope was absent from Rome in 1090, St. Bruno retired to a spot in Calabria, where he founded the monastery De la Torre, in which he died in 1101 and in which his body is enshrined.

St. Faith, V. & M.†

St. Faith was born at Agen, in Aquitain, and had grown to a beautiful maiden when Dacian, Prefect of the Gauls, came to that place and ordered everyone to offer incense to Diana. This girl refused, and Dacian tried to break her into submission by threats, but she remained stedfast and was roasted to death, about the year 290. St. Faith's head is enshrined at Agen.

7 **The Holy Rosary of the Blessed Virgin Mary.**

The Rosary is a devotion in which, by the contemplation of the Five Joyful Mysteries; the Five Sorrowful Mysteries, and the Five Glorious Mysteries, the faithful

are taught to honour our Lord and His Mother. It is an abridgment of the Gospel, a history of the Incarnation, suffering and victory of our Saviour. It is a quasi-liturgical form of prayer in which the mysteries of the Lord-God's life on earth are dwelt upon, and in which is used the Angel Gabriel's salutation to Blessed Mary. St. Dominic's preaching widely spread this devotion and a festival was instituted in its honour by St. Pius V. (See May 5).

8 St. Bridget, W.

Bridget or Britta, of Sweden, born in 1302, was of noble birth. As a child she was touched at the sight of the crucified Lord before whom she prayed. She was married at the age of sixteen to Ulpho, a Swedish prince, who died in 1344; when St. Britta divided her estates among her eight children and lived in great austerity. She founded a convent of nuns at Wastein, and another of friars, under a revised Rule of St. Austin, called "The Rule of the Order of Our Saviour," which was approved by Urban V in 1363. St. Britta went a pilgrimage to the Tombs of the Apostles, and in Rome she gave herself to tending the sick, and died in the Eternal City in 1373. The next year her relics were translated to Wastein, in Sweden.

9 Sts. Denys, B., Rusticus and Eleutherius, MM.

St. Denys, a bishop, was sent from Rome as a missionary to Gaul, and he made Paris his head-quarters for the evangelisation of the people. He is said to have built a church in Paris, but in the persecution of 272 he, with Rusticus a priest, and Eleutherius a deacon, was scourged and tortured and finally beheaded, their bodies being flung into the river Seine. After being carried by the waters a short distance, their bodies were rescued by a Christian woman who gave them honourable burial, and a chapel was afterwards erected over them. On this spot the royal abbey of St. Denys was founded, and the relics of the martyrs were raised into three silver shrines.

10 St. Francis Borgia, C.

Francis, son of the duke of Gandia, in Spain, was born in 1510. After many appointments in the royal court Francis was made governor of Catalonia, and honours were heaped upon him. Succeeding to the dukedom on the death of his father in 1543, he fortified Gandia against the Moors, and founded a college of Jesuits in that town. His wife died in 1546 and, after seeing his children of age and settled in life, Francis joined the Society of Jesus in 1551. He was ordained priest, and traversed Spain and Portugal preaching. St. Ignatius made him Vicar General for Spain, and he became the third General of the Order in 1565. St. Francis died in 1572; his relics are in the Church of the Jesuits, in Madrid.

11 Sts. Tarachus, Probus and Andronicus, MM.†

Tarachus was a retired soldier, Probus, a merchant, and Andronicus, a young nobleman of Ephesus. These three Christians were arrested at Cilicia and tried by Maximus, the governor. The stedfastness of the martyrs so annoyed Maximus that it aroused the worst traits in his cruel character. An account of the three separate times of torture has been preserved which is too horrible to quote. Maimed and helpless, the three saints were thrown into the arena at Anazarbus, but the beasts would not touch them, and they had to be beheaded before the "sports" could close. This was in the year 304.

12 St. Wilfred, B. & C.†

Wilfred, the son of an Anglo-Saxon thegn, was born in Yorkshire in 634, and educated at Lindisfarne by the Scotic (or old British) Church. He had a great desire to go to Rome, the seat of the Church, and he there learned many things unknown in his own country. He took the tonsure at Lyons, was ordained at Ripon, and was the means of getting the true day of Easter observed all over England. He was appointed to the see of York, and went

to Paris for consecration, but he was away so long that the bishopric was filled by another, though he regained it later. He built churches at Ripon and Hexham, and taught the people how to sing the services, after which he carried Christianity to Sussex, the last county to receive the Faith, where he became bishop of Selsey. St. Wilfred died at Oundle, in 709, and was buried at Ripon.

13 St. Edward the Confessor, K.

Educated in exile in Normandy, St. Edward was crowned king in 1042. For policy he married Editha, daughter of Earl Godwin, but continued a life of chastity. He was more fitted for a monk's habit than to rule a country, and he devoted much of his time to the offices of the Church. Thoughtful of the poor, his alms were extensive; he remitted the tax called Danegeld, and relieved the pain of those suffering from scrofula by gently rubbing their sores. St. Edward rebuilt Westminster Abbey but was too ill to be present at its dedication. He died on the Eve of the Epiphany 1066 and was buried in the new Minster, where his relics are still preserved in a mutilated shrine. This is the feast of his translation to a new shrine in 1163.

14 St. Calixtus, I., P. & M.

Callixtus appears to have been a Christian slave of extraordinary intellect and powers of organisation. He was appointed archdeacon of Rome, and given charge of the great cemetery which has since been known by his name. He was the chief adviser of the pope until he was himself elected by the popular voice to the Chair of St. Peter. He instituted the observance of the four Ember seasons, and founded an oratory which was afterwards replaced by the Church of St. Mary in Trastevere. Whilst in his house near this oratory, he was seized and scourged and thrown down a well, in 223. His relics are enshrined under the high altar of St. Mary's, and a church of St. Callixtus, enclosing the well, covers the site of his martyrdom.

15 **St. Theresa, V.**

At eighteen years of age Theresa, of Old Castile, entered the Carmelite Order at Avila. She had frequent visions and ecstacies which helped to end those longings for the outer world which had hitherto haunted her. After twenty-five years of cloistered life, St. Theresa founded a house under the earlier and stricter Carmelite Rule in the same town, and then one for Discalced Friars of the same Rule at Durvello. Jealousies of the relaxed Carmelites caused her much persecution, but in 1580 her reformed houses were recognised as an independent Order by the Pope. Seventeen convents were founded by St. Theresa, who died in 1582 at Avila, where her principal relics are enshrined.

16 **St. Gall, H.†**

Gall was an Irishman who went with St. Columbànus, as a missionary to Gaul. After a period at Luxeuil the two priests travelled from place to place, preaching and destroying idols. At Bregenz they parted company, St. Columbanus going to Italy and St. Gall making a hermitage near Lake Constance. He refused the bishopric of Constance in 615, and remained amongst the great number of people who crowded around his cell for instruction.

His miraculous powers and piety caused a prince to give him a wide tract of land and, from that one hut grew the most famous monastery of St. Gall. St. Gall died about 646, and was buried at Arbon until the Protestants scattered his bones.

17 **St. Hedwige, W.**

Daughter of the Duke of Dalmatia, Hedwige was married at the age of twelve to Henry Duke of Silesia. After they had six children they mutually agreed to live in continence; they occupied different parts of the castle and seldom met. St. Hedwige practised greater austerities than the monastic orders; her charity was unbounded, and she deemed it an honour to wait on the poor and

afflicted. After her husband's death in 1238, she joined the nuns at Trebnitz, of whom her daughter was abbess. St. Hedwige died in 1243, and was buried at Trebnitz.

St. Etheldreda, Q. & V.†

Daughter of Anna, king of the East Angles, St. Etheldreda made a vow of virginity which she preserved through life, although twice married. King Egfrid of Northumbria, her second husband, consented to her taking the veil in Coldingham Priory, but repenting, he ordered her back, and she fled to Ely where she founded the abbey of which the present cathedral was the church. She died in 679, and her beautiful shrine was destroyed at the Reformation. St. Etheldreda is also known as St. **Audry.**

18 St. Luke, the Evangelist.

A native of Antioch in Syria, St. Luke had the opportunity to acquire knowledge in the most renowned schools in Asia, this he supplemented by travelling in Greece and Egypt. St. Luke is thought to have been a Gentile, who was brought to the Faith by St. Paul and was always his closest companion. He went with St. Paul to Phillippi and, about the year 56 that Apostle sent him with St. Titus to Corinth. St. Luke attended St. Paul to Rome in 61, and remained with him during his two imprisonments. He wrote his Gospel from the accounts given by those who were with Christ, and the Acts of the Apostles he wrote in Rome, finishing it in 63. As a physician he was able to carry the Faith into the houses of those he attended in his wide travels; there is no doubt that he was also an artist; it is said that he made seven paintings of the Blessed Virgin, the principal one being in the church of St. Mary Major, Rome. After St. Paul's martyrdom St. Luke preached in many countries. He is said to have been crucified at Elaea in Peloponnesus. His body was taken to Constantinople, and his head was afterwards translated to Rome.

19 **St. Peter of Alcantara, C.**

The son of a lawyer, St. Peter was trained to the same profession, but in 1513, he entered the Order of St. Francis at Manjarez, in Spain. In his humility he never lifted his eyes and knew not the features of his superior nor of those upon whom he waited. He was made superior of the house at Placentia, in 1524, and provincial of the province of Estramadura in 1538. He started a reformed, barefooted, branch of the Order in 1555, under the authority of Pope Julius III; the houses grew in number and Pius IV. in 1562 made them a free congregation, independent of the general of the Franciscans. St. Peter was making a visitation of his convents when he fell sick and died at Arenas, in 1562.

20 **St. John Cantius, C.**

St. John was born at Kenty, in Silesia in 1397, was educated and became a professor at Cracow University. Later on he was made parish priest at Ilkutsi, a small village, in which the ignorance of his flock was a constant trial to the learned priest. He disciplined himself with a constant repetition of "Above," to remind himself that the Saviour's sufferings were immeasurably above his own annoyances. Feeling that he could do more useful work in training youth, he returned to his tutorship at Cracow. His charity was so great that he often took the clothes from his back to give warmth to the needy. He died at Cracow about the year 1473, and was buried in the church of St. Anne.

21 **St. Hilarion, Abb.**

Hilarion, of the district of Gaza, in Palestine, was sent to the schools of Alexandria; there he heard the fame of Antony the Hermit and went out into the desert to see him. To emulate the solitary life of St. Antony—although but fifteen years old—he retired to Majuma in southern Palestine in 307, where people resorted to him for his powers of healing. Thence he went to Egypt, to Lybia, Sicily, Dalmatia and Cyprus, fleeing from the people who

sought his ministry, for he yearned for communion with God in solitude. He died in Cyprus in 371, and his body was carried to Majuma to lie in the midst of the hermits who had gathered around St. Hilarion's first hut.

22 St. Philip, B. and Companions, MM.†

St. Philip was the bishop of Heraclea, in Thrace, when the Diocletian persecution broke out. The doors of the church were sealed by the imperial officers, but the bishop held the services outside. Forbidden to do this but continuing, Philip and others were arrested and exposed in the market-place, where he preached to the crowd. The pagans placed an altar before St. Philip and held incense for him to sacrifice, but he would not, so the aged prelate was tied by his feet to horses and dragged through the city; having survived this, he was beaten and then burned to death. Bassus, a convert, suffered with him, and his priest Severus on the next day, in 304.

23 St. Theodoret, M.†

Julian, an apostate governor of the East banished the clergy of Antioch, and demanded the vessels and treasures of the Church. One priest, Theodoret, refused to abandon his flock or to deliver the vessels, which had been given to his church by Constantine the Great; so he was charged with destroying the gods and building churches, and his limbs were disjointed on the rack. The executioners refusing to continue the work were thrown into the river and St. Theodoret was beheaded, in 362.

24 St. Proclus, B. & M.†

This is one of the most beautiful characters in all history, an example of humility, love, and peace-making. St. Proclus, a disciple of St. John Chrysostom, was ordained in Constantinople, and consecrated to the see of Cyzicus in 427; but the jurisdiction of the Metropolitan was disputed, and St. Proclus continued his work as a priest. In 434 he was elected to the patriarchal see, and

as Bishop of Constantinople did very much to reconcile the Nestorians and other heretics to the Faith.

He translated the relics of St. John Chrysostom from Cumana to Constantinople in 438; and died in 446.

25 **Sts. Chrysanthus and Daria, MM.**

Chrysanthus of Alexandria and Daria of Greece, met in Rome and were betrothed, but they mutually agreed to live in virginity and devote their energies to win others to Christ. Their zeal drew attention to them and they were hailed before the emperor and condemned. They were crushed to death with rocks, and buried on the Salarian Road, in 283. A number of Christians praying at their underground tomb were walled up in that position and thus buried alive. Their relics were translated to St. John Lateran, in 866

St. Crispin, M.†

Crispin of Rome with his brother Crispinian travelled through France to spread the Faith and, to be self-supporting, they worked at shoemaking. Arrived at Soissons, they plied their trade and sowed the seed of the Gospel, but were denounced to the governor, who caused the prefect to try them for Christianity. They were put to death by the sword and their bodies cast into a sewer, in 285.

26 **St. Evaristus, P. & M.**

A Greek of Antioch and the son of a Jew, St. Evaristus succeeded St. Anacletus in the Chair of St. Peter.

He divided Rome into titles, or parishes, and appointed that seven deacons should attend the bishop when preaching. Two of his letters addressed to the African bishops are extant, treating of preaching and marriage, and comparing a bishop and his diocese to a husband and wife. He was martyred in 109, and buried near the body of St. Peter in the Vatican.

27 St. Frumentius, B. & C.†

Meropius of Constantinople went a trading voyage to India, taking with him his nephews, Frumentius and Edesius. The vessel was wrecked on the coast of Southern Arabia, and all on board were massacred but the two boys, who where taken into the household of the king. In time Frumentius was made State Secretary and Edesius, the cup-bearer. St. Frumentius gathered the few Christians of Hamyar to meet together, and when he left the country he described their state to St. Athanasius at Alexandria, who ordained him bishop and sent him back to shepherd the flock in Hamyar and to spread the Faith in Arabia, where he died about the year 380.

28 Sts. Simon and Jude, App. & MM.

Simon the Canaanite, also called "the Zelote" was an Apostle of our Lord. After the descent of the Holy Spirit, St. Simon appears to have preached in the East; it is said that he went to Egypt, Cyrene, Lybia, Muritania, and to Persia, where he is said to have been martyred by being sawn asunder.

St. Jude, also called Thaddaeus, the brother of James, was included in the College of the Apostles by our Lord. When the Apostles were dispersed after Pentecost, St. Jude preached through Judaea, Samaria, Edessa, Mesopotamia, and is said to have penetrated to Persia, where he was martyred with javelins. The bodies of both St. Simon and St. Jude are in the Church of S. Saturninus at Tolosa, and other relics are widely distributed.

29 St. Narcissus, B.†

When nearly eighty years of age, St. Narcissus was elected to be the thirtieth bishop of Jerusalem.

He did his utmost to bring the Eastern Christians to the Catholic time of the Easter celebration, for hitherto they had followed the Jewish computation. His severity in discipline was received with murmurs from some of the lax members and they accused him with all sorts of false

charges. Too pained to combat them, he withdrew, none knew whither, but it was in solitude that he communed with God.

So that the diocese should have a shepherd, another bishop was appointed, and when, years after, the see was again vacant, St. Narcissus reappeared; the joy of his people was unbounded, he again took up his work with a coadjutor—for he had attained the age of a hundred and sixteen years—which he continued until he "fell asleep" towards the end of the second century.

30 **St. Marcellus the Centurion, M.†**

The governor of Spain decided on a grand observance of the emperor's birthday by a great general sacrifice. But Marcellus, a Christian centurion, felt that he could take no part in the military parade amid such paganism; he threw down his arms and refused orders, confessing his faith. The commander was not hard, but had to send him to the governor of the province, then in Tangiers who, "for desertion and impiety" decreed his beheading in 298. In 1483 the body of St. Marcellus was translated to a rich shrine in the church at Leon, in Spain.

31 **St. Quintin, M.†**

Of a Roman senatorian family, St. Quintin resolved to work for Christ. He accompanied St. Lucian (Jan. 8) to Beauvais where they separated; St. Quintin went to Amiens as a lay missionary, invoking the Holy Spirit to put words into his mouth. His teaching was convincing and many were won to the Faith, but such public notoriety attracted the attention of Rictius Varus, the governor, a vicious pagan, who had Quintin put to the torture. Determined to reduce the saint, Varus had him conducted in his train as he made his progress, but arriving at Augusta Vermanduorum and losing all patience, St. Quintin was beheaded in 287. That town has since been known as St. Quintin. St. Eloy made a shrine for his relics, and Louis Debonnaire built a stately church to contain it.

NOVEMBER.

1 All Saints.

In this festival the Church honours all the saints in glory; praises God for the graces of His elect; endeavours to emulate their virtues; invokes their prayers for the Church on earth and in purgatory, and tries to repair the neglect of the faithful to honour God in His saints on their particular festivals. Nothing can better assist our holy aspirations than the study of the lives of God's saints when on earth or better enable us to take courage, when we see how—as human—they fell—even as St. Peter the prince of the Apostles—but rose again in greater strength, and in death attained the blessed state. Praise God in His saints. In England this feast was called All Hallows.

2 Commemoration of all the Faithful Departed,

Commonly called All Souls' Day. As no human being —except those who are numbered with the saints—can be accounted free from defilement when the soul passes from the body, and as nothing defiled can enter heaven, there is mercifully, an intermediate state, which we call purgatory in which those who die in venial sin may be purged and purified, awaiting the final consummation of bliss. For

ST. CECILIA.

From a painting by Raphael.

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their souls, our prayers and the Sacrifice of the Altar, are offered and the prayers of the saints in heaven invoked, that they may attain peace and rest in the perpetual light of God's countenance. The observance of this day was originated by St. Odils, abbot of Cluny in 998. Of your charity pray for the souls in purgatory.

3 St. Malachy, B. & C.†

Malachy was born at Armagh, Ireland, in 1095, and as a youth became the disciple of a hermit, to the annoyance of his family, but his example was followed by other young men until they formed a large community. Malachy was ordained by St. Celsus and, with him worked to bring the Irish Church—which had many peculiar customs—into greater harmony with Catholics. In 1120 he was made abbot of Bangor, then bishop of Connor; he founded a monastery at Ibrach, in Kerry, and became archbishop of Armagh in 1133. St. Malachy's reforms did not please the clergy, and, after three years, he resigned the see and started on a pilgrimage to Rome. In passing through France he visited Clairvaux and formed a lasting friendship with St. Bernard. Pope Innocent II. invested St. Malachy with legatine power in Ireland, to which he returned and built many churches and monasteries. On another journey to Rome St. Malachy reached Clairvaux, where he fell ill and died in 1148.

4 St. Charles Borromeo, B. & C.

Charles, the son of the Count of Arona, was born in 1538. He received clerical preferment when almost a babe, and at the age of twelve he ably administered the revenues of his benefice in relieving the poor. Taking his doctor's degree in 1559 he, the same year, received the cardinal's hat with the title of SS. Guido and Modesta, and, in 1560, the archbishopric of Milan. These and other honours did no harm to the humility of St. Charles, who devoted himself to the welfare of souls, both at the Papal Court and in his diocese. As legate *a latere* through

all Italy he carried his love and wisdom. He banished all luxuries from his household and himself practised the utmost austerity. The Church of St. Praxedes was changed for his former title, this he almost rebuilt; he built schools at Bologna and beautified his cathedral of Milan, but his great care was for the poor and he was indefatigable in tending those stricken with the plague; it may truly be said that he worked himself to death. He died at Milan in 1584, and his relics are enshrined in that cathedral.

5 St. Bertille, Abs.†

Of noble family, Bertille early dedicated herself to God's service and was placed in the monastery of Jouarre, near Meaux where, while being trained in the Rule, she delighted to serve all the convent, making herself so useful to the abbess that she was made prioress. The queen of Clovis II. refounded the abbey of Chelles, near Paris, and St. Bertille was placed over it, the fame of the abbess attracting many nuns from England. After ruling the abbey forty-six years, St. Bertille died about 706, her relics are in the church of St. Andre, near the site where the abbey once stood.

6 St. Leonard H.†

St. Leonard wished not for life at the court of King Clovis where his father held office, but put himself under the tuition of St. Remigius. Having learned discipline, St. Leonard dwelt as a hermit near Limoges, where the king gave him a tract of land, on which the saint founded the monastery of Nablac, over which he ruled for the rest of his life. Another privilege which the king gave him was the right to release a prisoner on certain occasions, for he placed great reliance on St. Leonard's sanctity and wisdom. St. Leonard died about the year 559; his relics are at St. Leonard's, Noblac.

7 St. Willibrord, B. & C.†

A native of Northumbria, St. Willibrord went to study in the famous schools of Ireland, whence a great number of

missionaries had gone to the conversion of the Germanic tribes. Fired with zeal, St. Willibrord and twelve companions sailed to the continent. They landed on the Frisian shore, and were so successful in their work amongst the heathen that Willibrord went to Rome to be ordained as bishop (in 696) when Pope Sergius gave him the name of Clement. After he had established his see at Utrecht, St. Willibrord travelled to Denmark, Heligoland and parts of Germany. His success attracted many other English priests to the same mission field. St. Willibrord died in 739, and his relics are enshrined at Echternach.

8 The Four Crowned Martyrs.

In 304, during the persecution of Diocletian, four brothers—Severus, Severianus, Carpophorus, and Victorinus —were scourged to death for refusing to sacrifice to Æsculpius, and were buried on the Lavican Road. A church was afterwards dedicated to them under the name of the *Quatuor Coronati,* the "Four Crowned Martyrs," at the foot of the Coelian Hill, which was called an old church by St. Gregory the Great. The church was rebuilt in 1112, and in the crypt the relics of the brothers are enshrined in a rich urn of porphyry.

9 Dedication of the Arch-Basilica of the Most Holy Saviour.

Out of his Lateran Palace Constantine constructed a palace for the Bishop of Rome, and a church which was—and is—the cathedral of the first city that publicly adopted Christianity, which was solemnly dedicated to Sancto Salvatori, the Holy Saviour, by St. Sylvester, November 9, 324. On its facade is inscribed "Christo Salvatori in honorem SS. Ioan. Bapt. et Evang." embracing as it did, the two chapels of St. John the Baptist and St. John the Evangelist. It is now generally known as St. John Lateran, as the earlier chapel was built near the Latin Gate where St. John was miraculously preserved in the boiling oil. The inscription also proclaims it as:—Omnium Urbis et Orbis Ecclesiarum Mater et Caput; "The

Mother and Head of all the Churches in the City and in the World." In this cathedral the popes were crowned, until the city was seized by the secular authorities in 1870.

10 St. Andrew Avellino, C.

Lancelot of Castronuovo, born in 1521, studied at Venice and took his degree of Doctor at Naples; but he found the lawyers' profession incompatible with truth, and he entered the Order of Theatines, or Regular Canons, in 1556, taking the name of Andrew. He was made superior of the house of the Order at Naples, and he founded new houses at Milan and Piacenza. His vigorous denunciation of Protestant heresies combined with his personal holiness, made his influence to be felt. St. Andrew died in 1608, in his eighty-eighth year. His relics are in St. Paul's at Naples, and he is patron of Naples and Sicily.

11 St. Martin, B. & C.

St. Martin, born at Steinamanger, in Pannonia, entered the Roman army when fifteen years of age. When stationed at Amiens, he cut his cloak in halves, giving one portion to clothe a beggar, and in the night he dreamed that he saw our Lord in glory, with half his cloak over His shoulders.

St. Martin was baptised, and leaving the army in 358, he placed himself under St. Hilary; he received minor orders and led a hermit's life near Milan, and then in the Isle of Gallinaria. He returned to St. Hilary at Poitiers, and founded the Ligugé monastery. He worked many miracles on the sick, and when the see of Tours was vacant, the voice of the people demanding Martin as their bishop was greater than the prelates dare oppose. St. Martin was ordained Bishop of Tours in 371, but continued the austere life of a monk. Many of the British resorted to him; he was vehement against heretics and died in 401, eighty years old. His relics are in St. Martin's at Tours, and elsewhere. (For Translation, see July 4).

12 St. Martin I., P. & M.

Martin of Todi was elected Pope in 649, when the Monothelite heresy was rife. St. Martin called a council in the Lateran Church, when Paul of Constantinople and the emperor's decree were censured. The enraged emperor, Constans, attempted to compass the pope's death; the first attempt failed, but at length his messenger seized St. Martin in the Lateran in 653, imprisoned him first at Naxos, then at Constantinople, where he suffered tortures worthy of Nero, under which—with starvation—he succumbed in 655. On November 12, his relics were translated to Rome, and lie beneath the high altar of S. Martino al Monti.

13 St. Didacus, C.

St. Didacus was a Spanish layman and a Franciscan brother who lived a life of wonderful humility, penance and devotion; an example to the brethren, who derived great spiritual benefits from his sanctity. He died at Alcala, Spain, in 1463.

St. Brictius, or Brice, B.†

Brice, a foundling, was brought up in the monastery of St. Martin at Tours, and after St. Martin's death, was elected bishop of that city. Various charges were laid against him by jealous tongues, and St. Brice relinquished his see and retired to Rome. After two successive bishops had held the bishopric, St. Brice returned to Tours, and resumed his former position as chief pastor, until his death in 443.

14 St. Josaphat, B. & M.

St. Josaphat was a monk of the Order of St. Basil, who became archbishop of Polotsk, in Poland. He boldly upheld the Faith and his communion with Catholics in the face of intense persecution from Protestant heretics, who at last murdered him for his constancy, at Witepsk, in 1693.

15 St. Gertrude, V.

St. Gertrude was born at Eisleben, in Upper Saxony, in 1264, and was placed in the Benedictine convent of Rodalsdorf, when five years old. She studied hard and became proficient in Latin and theology, but she relinquished these studies as not satisfactory for a spiritual life. Her fastings and watchings were severe and prolonged, and she had many ecstatic visions. She was chosen abbess of the monastery in 1294, but after a year was made superior of the convent at Heldelfs, where she died in 1334. Her relics are enshrined at Brunswick-Lunenbourg.

St. Machutus, Maclovius, or Malo, B.†

Maclovius was born at Caer-gwent, in Monmouthshire, and was sent for tuition to St. Brendan in Brittany, in whose monastery he acquired great sanctity.

He was elected to the see of Aleth, and founded a monastery on the isle of Aaron, which has since been called St. Malo. After some years, accompanied by some of his monks, St. Maclovius retired to Archambray, near Saintes, where he died in 627. The only relic surviving the Revolution is at St. Maclou-de-Moiselles, near Versailles.

16 St. Edmund, B. & C.†

Edmund Rich of Abingdon, showed extraordinary genius at Oxford, and while still young, went to the schools of Paris, during all of which time his disciplined devotions were remarkable. He was canon of Salisbury when he was commissioned by the pope to preach the crusade in England, and in 1234 he was appointed to the see of Canterbury; but that did not affect his simplicity of life nor large almsgiving.

St. Edmund strenuously defended the Church against the exactions and other abuses of King Henry III. and thereby made his own position intolerable. His desired reforms were frustrated at every point and, grieved and helpless, St. Edmund withdrew to France, taking up his

abode in the abbey at Pontigny. He moved to Soissy for his health, and there died in 1242. St. Edmund's relics are enshrined at St. Edmund's, Pontigny.

17 St. Gregory Thaumaturgus, B. & C.

Theodore of Pontus, the son of heathen parents, went to Origen in Caesarea, who instructed him in philosophy, logic and the Gospel, and at baptism the pupil took the name of Gregory. Two years were spent in the schools of Alexandria, and when he returned to Pontus he was ordained priest.

His life, his preaching and his miracles, caused his election as bishop of Neocaesarea, in which were seventeen Christians. The clear teaching and perseverance of St. Gregory prevailed in drawing great numbers from their idolatry, the very priests being converted. He was called Thaumaturgus, "the wonder worker" and, when he died there were said to be but seventeen heathen in the city, a coincidence in numbers. St. Gregory had a vision in which St. Mary and St. John dictated to him the definition of the Holy Trinity, which he committed to writing and this creed was used for a long time in teaching the Church. St. Gregory died in 270.

St. Hugh, B.†

Hugh, born in Burgundy, was very strictly reared in a convent of Regular Canons, he then entered the Grande Chartreuse. He was sent to take charge of the first Carthusian monastery founded in England, at Witham, in Somersetshire, until elected to the see of Lincoln in 1186. Here he proved the protector of the oppressed peasantry. He braved the king's anger by refusing to give a canonry to a courtier, and built a large part of the cathedral. His holy fearlessness was the admiration of those whom he had cause to oppose and, on his death in London, in 1200, his body was carried to Lincoln by the mightiest in the land, each eager to take a part—King John of England, King William of Scotland, three archbishops, fourteen bishops and over a hundred abbots.

18 Dedication of the Basilicas of St. Peter & St. Paul, App.

The two basilicas, or churches—St. Peter's on the Vatican Hill and St. Paul's on the Ostian Road outside the city—were built by Constantine the Great with great magnificence, and these were dedicated by Pope St. Silvester, on November 18, A.D. 324; an event celebrated by all Christendom; the visible and national monuments in the metropolis of the world that freedom of worship for Christians was an accomplished fact. The new St. Peter's was dedicated by Urban VIII. on the same day in 1626.

19 St. Elizabeth, W.

Elizabeth, daughter of the king of Hungary, was betrothed to the Landgrave of Thuringia in her infancy. Living in his castle of Wartburg from childhood, she had great persecution from her mother-in-law, who did her utmost to sow discord between husband and wife. When her husband, Ludwig, was away, Elizabeth's sole delights were in church and tending the sick.

Ludwig died while on a crusade and his brother usurped his title, turning Elizabeth and her three children adrift. After many great trials she settled in a cottage outside Marburg and built a hospital, selling what remained of her jewels for that purpose; and there she nursed the sick until she "fell asleep" in 1231, when only twenty-four years old. Five years later St. Elizabeth was canonised and her relics enshrined in a church built to her in Marburg. The shrine remains but the Protestants took her relics from it.

20 St. Felix of Valois, C.

An old hermit living in the forest of Cerfroid, in Valois, was given the name of Felix by those who went for advice to the happy old man. St. John of Matha (Feb. 8) joined him in his retreat and together they determined to found an Order for the redemption of captives. They went to Rome to lay their plans before

Innocent III.; where the pope lodged them in the Lateran Palace, and approved their Order of the Holy Trinity, appointing St. John of Matha superior-general, in 1198. The mother-house was established in the forest of Cerfroid, where St. Felix was superior, while St. John made journeys to Barbary and other places to redeem the enslaved. St. Felix died in 1212.

St. Edmund, K. & M.†

King Edmund of East Anglia made a heroic defence against the invading Danes, and when he found his troops would be overwhelmed, he gave himself up to the enemy, to spare the unavailing sacrifice of his people. The Danes tied him to a tree and pierced his body with arrows and, after death, beheaded him, in 870. On the spot where St. Edmund's body was buried, arose the great abbey of St. Edmundsbury, in Suffolk, in which the saint's relics were enclosed in a jewelled shrine, until the Reformation.

21 Presentation of the Blessed Virgin Mary.

Many Jewish children were dedicated to God in their infancy and when at a tender age were presented in the Temple, where they took up their abode, as was the case with Samuel. It is an ancient tradition that the Blessed Virgin was thus offered to God, and this day commemorates her solemn entry into the chamber of the Virgins, at the age of three years. This feast was instituted by Sixtus V., in 1585.

22 St. Cecilia, V. & M.

Of noble Roman family, St. Cecilia was married to Valerian, and persuaded him to allow her to live a chaste life. St. Cecilia brought her husband and his brother to the font, and converted very many people to the Faith. All of them were condemned to death and it was decreed that St. Cecilia should be suffocated in the hot vapour bath in her own palace. For a day and a night she was subjected to extraordinary heat but was unaffected by it, so beheading was ordered. The executioner made three

strokes with the axe without severing the head, and left her to bleed to death, in 230. St. Cecilia was buried in the catacomb of St. Callixtus, until her palace was turned into a church, when, in 821, her relics were translated to it. In 1599 her tomb was opened and her body found in perfect preservation. A sculpture was made in exact copy of the position of the body, and this lies under the high altar, above the shrine of relics.

23 St. Clement I., P. & M.

St. Clement was the son of a Roman, and received the Faith from either St. Peter or St. Paul; he was said to be "almost an apostle." He was with St. Paul at Phillippi in A.D. 62, who calls him his "fellow labourer," and accompanied that Apostle to Rome. He was the fourth bishop of Rome, and wrote to the Corinthians to try to heal their divisions, a letter which, with two others, is still preserved. In the year 100, the third general persecution under Trajan broke out, and that same year St. Clement was martyred. Some of his relics are in the church of San Clemente at Rome, which stands over the original house of the saint.

24 St. John of the Cross, C. & Dr.

Born at Fontibere, in Old Castile, in 1542, St. John entered the Carmelite Order when twenty-one years of age. He mortified his body excessively, and determined to join the more austere Carthusians; but meeting with St. Theresa, she persuaded him to enter one of her reformed Carmelite houses for men. He did so at Durvello, until the monastery was moved to Mancera. In 1570 St. John was put in charge of the house of the Order at Pastrana, and the next year at Alcala. He founded a house at Breza in 1579, and was made Vicar-provincial of Andalusia in 1585. This bare-footed monk was not loved for his severity, and the reformed Order rebelled; St. John was dismissed from his office and imprisoned at Ubeda, where he died in 1591. St. John wrote some good poetry, and St. Theresa says that he was one of the most pure souls in the Church. His relics are at Segovia.

25 St. Catherine, V. & M.

St. Catherine was one of the wealthiest and most learned of the women of Alexandria when Maxentius took toll of the inhabitants to satisfy his unbridled passions. St. Catherine withstood his advances, and this, together with her Christian profession, enraged the tyrant. He confiscated her wealth and banished her, caused her to be bound to revolving wheels armed with knives, and finally beheaded her, in 307. In the eighth century the body of St. Catherine was carried to the monastery founded by St. Helena on Mount Sinai, where it is enshrined in a marble chest.

26 St. Silvester, Abb.

An Italian noble, St. Silvester realised the mortality of mankind as he gazed on the dead body of a friend and compared it with the convivial life he had led. He founded a Congregation of monks under the Rule of St. Benedict, and became abbot of the monastery of Fabiano, in the Marches of Ancona. His Order spread, and about fifty monasteries were founded before he died in 1267, being nearly ninety years old.

27 St. James Intercisus, M.†

St. James, of Beth-Lapetha, in Persia, held high office in the court of the king, and when the persecution of the Christians began, he apostatized and retained his rank. His wife and mother withdrew from him, and when the king died they wrote upbraiding him for denying Christ. St. James became very wretched, he bitterly bewailed his fall and no longer attended at the palace. The new king sent for him, and then the poor sinner openly declared for Christ. The threat of a novel execution by having his limbs severed joint by joint had no effect. Finger after finger, toe after toe, and so on, were cut off, with an offer of honours between each dismemberment, but the martyr's courage did not fail, and the final cut at the neck released the spirit that had fallen but "made good." This was in the year 421.

28 St. Stephen the Younger, M.†

Stephen was born at Constantinople in 714, and when fifteen years of age he entered the monastery of Auxentius, near Chalcedon. This was a collection of huts, strewn over the mountain-side, after the Eastern manner such as was introduced into Ireland. When thirty years old, St. Stephen was elected superior, but after some years he resigned the abbacy for solitude in a cell. His reputation for sanctity and his great influence made the emperor Copronymus desire his support in the iconoclastic—or image-breaking—movement. But St. Stephen scorned the idea; he fell under the imperial displeasure and was imprisoned. He was asked if, by trampling on Christ's image, men trampled on Christ? St. Stephen took a coin and asked what would be done to one who trampled upon that image of the emperor? "Death" was the response. "Is it then" said the saint, "so great a crime to insult the image of the emperor of the earth, and none to cast into the fire that of the King of Heaven?"

St. Stephen was dragged by the feet over the cobble stones of the city until his brains were dashed out, in 764.

29 St. Saturninus, B. & M.

Sent by Pope Fabrian from Rome to preach to the Gauls in 245, Bishop Saturninus fixed his see at Toulouse. where his success enraged the heathen priests. On the road from his house to the church the bishop had to pass a temple and one day, on his way to church, the priests seized him, dragged him into the temple, and declared that he should sacrifice to the gods or be killed. St. Saturninus refusing, his feet were tied to the tail of a bull which had been brought for sacrifice, which plunged along the road and shattered the body of the saint; about the year 257. The remains were gathered and hidden until the reign of Constantine, when a church was built in which the relics are enshrined.

30 St. Andrew, Ap.

St. Andrew of Bethsaida was the son of Jonas the fisherman and brother of St. Peter. The family also had a house in Capernaum, where Christ lodged. First a disciple of St. John the Baptist, St. Andrew was one of the first to be called to the Apostleship. After the first Whitsunday, St. Andrew preached in Bithynia, Pontus, Thrace, Macedonia and Thessaly. He founded a bishopric at Patrae, in Achaia, and there he was seized, and suffered for the Faith he had received from our Saviour. St. Andrew was crucified—it is said on an X cross, called a saltaire in heraldry—and his body was taken to Constantinople in 357, and placed in the Church of the Apostles. In 1210 the relics of St. Andrew, with the exception of the head, were translated to the Cathedral of Amalfi, in Italy but the head was received in Rome in 1462, where it is one of the great relics in St. Peter's.

St. Gregory the Great obtained some relics for his monastery of St. Andrew's in Rome, and when St. Wilfred visited that house, from which the Mission to England had originated, he brought back some relics of the Apostle and enshrined them at Hexham. At the invasion of the Danes, Bishop Acca carried the relics to Scotland, and around them grew up the city of St. Andrew. St. Andrew is the Patron of Scotland.

DECEMBER.

1 St. Eligius, B. & C.†

Also known as Eloy—was born at Châtelat, near Limoges, where he was taught the art of a goldsmith, and when he had learnt his trade he went into the employ of Bobbo, treasurer of King Clothair, in Paris. His excellent workmanship gained him the king's orders and he was made master of the mint. The wealth of his jewelled dress at court was a subject of comment, but beneath it he wore sackcloth next his skin; his liberality was unbounded and he fed all the beggars at his door before dining himself on what was left. He founded a monastery at Solignac, and was made bishop of Noyon, in Flanders, in 640. He preached through the districts of Antwerp, Ghent, and Courtrai, where the people were largely heathen. With all his energetic episcopal work St. Eligius did not give up his goldsmith's craft, but made many shrines for the relics of saints and vessels for the churches. He died in 659, beloved by the king and the commons. His chief relics are in the cathedral of Noyon.

2 St. Bibiana, V. & M.

The father, mother, and sister of St. Bibiana had all suffered for their constancy to the Faith under Julian the Apostate, and when the cruel governor of Rome, Apronianus, could not subdue the frail form of St. Bibiana, he put her under the keeping of an evil old woman in order

to entice her to sin; threatenings were tried but proved of no avail and in his rage the governor had her whipped to death with lead-loaded scourges in the Forum Tauri. Her relics, in a shrine of oriental alabaster, are beneath the high altar of the church under her dedication in Rome.

3 **St. Francis Xavier, C.**

Born in the castle of Xavier, in Navarre, in 1546, Francis turned from the profession of arms to that of letters, and went to the schools of Paris, where he became acquainted with St. Ignatius, whose magnetic power modelled the life of St. Francis.

In Paris a company of students banded themselves together to convert the Moslems, and started for the Holy Land. War stopped this, so they went to the pope, placing themselves unreservedly in his hands, to send where the Faith was to be taught. Thus was the Society of Jesus founded. In 1540 St. Francis was sent to India, where he founded a house of the Order at Goa in the Portuguese territory, and from thence made extensive expeditions to various parts of India.

His account of how he taught the children reveals a method which might well be followed to-day. The difficulties of unknown languages did not daunt him; he determined to visit Japan, in which he landed in 1549, and where he founded a Church which has witnessed for the Faith through great persecutions. He returned to Goa in 1552, but left again the same year for a mission to China; he reached San Chan, and there becoming ill, with but one poor Chinese lad to tend him, he died in 1552. The body of St. Francis was translated to Goa in 1554 and, in 1747 he was distinguished with the title of Patron and Protector of all the countries in the East Indies.

4 **St. Peter Chrysologus, B. C. & Dr.**

Peter of Imola, near Ravenna, early learnt the duty of overcoming self and, as the best state for the mortification of earthly desires, he entered the monastic life. In

431, St. Peter was made Archbishop of Ravenna, where his labours for his flock, a great part of which was still heathen, were unwearied. A hundred and seventy-six of his discourses are extant; they are short, simple and eloquent, such as would instruct without wearying; the emperor and his family were frequently amongst his hearers, with whom he was a promoter of peace and healer of divisions. When we read that St. Peter built a fountain near the great church, it must not be taken as a small matter; the churches of that period had each a "fountain" a large basin of water under a roof, in the atrium, or forecourt, in which the faithful cleansed themselves before entering the church. St. Peter, feeling death approach, gave rich gifts to his native church; he died at Imola, in 450, and was entombed in St. Cassian's Church.

5 **St. Sabbas, Abb.**

Sabbas was born at Mutalasca, in Cappadocia, in 439. He entered the neighbouring monastery of Flavina when quite young, and then dwelt amongst the anchorites under St. Euthymius, some fifteen miles from Jerusalem. When thirty years of age, he retired to solitude, returning every Saturday to spend Sunday in worship with the monks. After the death of his abbot, St. Sabbas retired to a cave in the cliff rising from the brook Cedron, where many others assembled round the holy hermit; who was ordained priest by the patriarch, so that they should not be without the Bread of Life. He founded another monastery in the desert of Scythopolis, and so great was his sanctity and influence, that he was twice elected by the bishops to go to the emperor at Constantinople on matters of the Faith, the last time being when he was in his ninety-first year. He died in 532, at the age of ninety-four. St. Sabbas was called the patriarch of the hermits of Palestine.

6 **St. Nicholas, B. & C.**

St. Nicholas—the patron of children—was born at Patara, in Asia Minor, and showed great piety and love

for others from childhood. When he succeeded to his parents' fortune he used it for the benefit of his fellows; by one recorded act he saved three girls from degradation by giving to each a bag of gold for a dowry. He entered the monastery of Holy Zion, near Myra, three miles from his home, and when that see became vacant, St. Nicholas was made archbishop of Myra, about 325. He is said to have saved three schoolboys from death, and is also the patron of scholars; he piloted, and saved, a ship in a storm, and thus became the patron of sailors, churches under his dedication being often built so that they could be seen off the coast as landmarks. St. Nicholas died about 342, and many miracles were worked at his tomb at Myra. In 1087, some merchants stole the relics and enshrined them in their own city of Bari, South Italy, and St. Nicholas of Myra is sometimes known as St. Nicholas of Bari.

7 St. Ambrose, B. C. & Dr.

Ambrose, of Roman parents, was born in Gaul, about 340, and showed extraordinary intelligence from childhood. going to Rome he was made prefect, then governor of Liguria, in which office he was so just that, although not baptised, he was acclaimed Bishop of Milan by the populace in 374. Giving the management of the temporalities of the see to his brother, St. Ambrose applied himself wholly to his spiritual work; he purged the diocese of the Arian heresy; with unbounded energy he reproved vice in high and low; he tended the sick and redeemed captives. St. Ambrose wrote many works on the Faith, the Incarnation, and on Widowhood. The empress tried to restore the Arians, but the resolute opposition of St. Ambrose prevailed. The emperor allowed a massacre and was excommunicated by St. Ambrose, who refused his entry into the church until he had done public penance. These are but a few instances of St. Ambrose's boldness for the honour of our Lord, and the Lord triumphed in His servant. St. Ambrose died in 397; his relics are in the Church of San Ambrogio in Milan.

8 The Immaculate Conception of the Blessed Virgin Mary.

Through the merits of her divine Son, forseen by Almighty God the Blessed Virgin Mary was conceived without the stain of original sin, in which all others of the children of Adam, are born. This singular grace bestowed upon our Lady was revealed by God to the Holy Apostles, and by them, handed down to the Church. The dogma of the Immaculate Conception was finally declared by Pope Pius IX, in 1854, from which date it has been an article of the Catholic Faith.

9 Seven Martyrs of Samosata.†

Hipparchus and Philotheus, two Christian magistrates of Samosata, on the banks of the Euphrates, thought it advisable to keep within their own house during the festival with which the Emperor Maximian celebrated his victory over the Persians, in 297. Five nobles missed their friends, and called to see why they were not at the sports, and found them in an oratory. This led to questions and answers, with the result that the five visitors embraced the Christian Faith. The emperor missed his two officials and sent for them, and then heard why they absented themselves from the sacrifices. At first he treated them leniently and merely had them whipped, but when he found them determined to ignore the gods, he became excited and angry; the other five found with them in their oratory, were just as firm, he therefore ordered that all should be crucified outside the city. The martyrdom of these seven caused many others to embrace the Faith.

10 St. Melchiades, or Miltiades, P. & M.

Melchiades, an African, was elected pope in 310, and during his pontificate he witnessed the accession of Constantine, and the Edict of Milan in 313, which granted freedom of worship to the Christians. He was active in getting the churches restored according to imperial decree but was retarded by many provincial governors. St. Melchiades held a council to settle the Donatist's heresy

and disturbances in Africa; it assembled in the Lateran, which was then the house of Fausta, the wife of Constantine, when Donatus was excommunicated. This pope forbade fasting on Sunday or Thursday. St. Melchiades, whom St. Augustine called the "Son of Christian Peace," died in 314, and was buried in the catacomb of St. Callixtus.

11 St. Damasus I., P. & C.

Damasus, of Spanish family, was archdeacón of Rome, a man of great learning and a poet. In 366, when sixty years of age, he was elected to the Chair of St. Peter, but the Arians chose Ursinus, and most unseemly contentions arose; the secular authority had to interpose and the anti-pope was banished.

St. Damasus was a vigilant defender of the faith against various heresies; he diligently sought for the martyrs' tombs in the catacombs, widening the passages, opening shafts to admit air, adorning the chambers, and building steps for the convenience of pilgrims; he also caused his compositions in honour of the saints to be engraved on the slabs of their tombs. He built the baptistry in the Vatican, and gave many vessels to the churches in Rome. He ordered that the psalms should be sung antiphonally and added the *Gloria Patri* to them; he also appointed that the confession should be used at the beginning of Mass. St. Jerome calls him "that illustrious man; that virgin doctor of the virgin church." St. Damasus died in 384, and was buried in the church of S. Lorenzo in Damaso, which he had built.

12 Sts. Epimachius, Alexander & Others, MM.

During the persecution of Decius, many inhabitants of Alexandria suffered death in 250. Epimachius and Alexander were no noted people, merely laymen, but they confessed Christ as nobly as any of the better known martyrs. Under trial they were bold and under torture they were steadfast; for a long period they lay in chains in a dungeon, until there were more victims for the exe-

cutioner to dispatch at the same time. Four women were seized for believing in our Lord—Sts. Ammonarium, a virgin; Mercuria, aged and venerable; Dionysia, the mother of many children, and Antha, a virgin. St. Ammonarium endured many tortures without uttering a word or murmur, and the judge, baffled by such constancy, possibly ashamed at thus warring against women, and no doubt with secret admiration for them, abstained from torturing the other three, and all these six humble champions of the Cross were beheaded.

13 St. Lucy, V. & M.

St. Lucy was of a wealthy family of Syracuse in Sicily; her father died when she was young and she was reared as a Christian by her mother and, unknown to anyone, she made a vow of virginity. A young noble sought her in marriage, her mother approved and could not understand why Lucy discouraged him. In time St. Lucy told her mother how she had vowed herself to God which so pleased the mother that she at once gave her daughter that dowry which would have been hers at marriage. The jewels were sold and, with the proceeds, St. Lucy relieved the poor on so large a scale that it attracted notice. Her suitor then understood St. Lucy's refusal of him, his love turned to hate, and he accused her of Christianity to the governor. Repeated applications of the torture failed to shake her faith, and St. Lucy died of her wounds in prison. The relics, which were preserved at Syracuse for many years, were translated to Italy and thence to Metz.

14 St. Spirdion, B. & C.†

Spirdion was a shepherd of Cyprus, a man of simple faith as well as of simple life. The knowledge of his innate goodness spread afar and he was chosen as bishop of Tremithus, a city on the coast near Salamis, and devoted one half of his small income to the poor. In the persecution of Galerius he was tortured, the right eye destroyed and the sinews of his left hand cut. He was one of the prelates of the first Council of Nicaea where a certain philosopher tried to discredit the orthodox Christians; St.

Spirdion demanded of him a clear answer to his simple definition of the Faith, and he added, "Then if thou believest this, rise and follow me to the Lord's house and receive the sign of the Faith." Then the philosopher exclaimed, "So long as it was a mater of words I overthrew whatever was spoken by my skill in speaking; but when power came out of the speaker's lips, words could no longer resist power." St. Spirdion died about 348, and his body was carried to Constantinople, but was afterwards translated to Corfu where it is now enshrined.

15 St. Christiana, V.†

Nina, the niece of Zabulon, a bishop of Jerusalem, determined to spread the Faith in Georgia (formerly known as Iberia) to which St. Andrew the Apostle had first carried the Gospel. Her success is an example of the power of prayer, and was, as the people proclaimed, a miracle. Among other things, the king's son was restored to health, likewise the queen; while the king, lost in a fog, ceased to invoke his worthless deities and called on the God of Nina, the fog cleared and he was saved from the yawning chasms of the mountains. This was in 318; the king then sent to Constantinople for a bishop and priests, and churches were built, the first being dedicated in the name of the Saviour. St. Nina's work was accomplished, she withdrew to the solitude of Bodbe where her relics are enshrined. From her conversion of Georgia, Nina is known as St. Christina in the Western Martyrology.

16 St. Eusebius, B. & M.

Eusebius, a Sardinian, was educated in Rome where he received Holy Orders and then became one of the clergy of Vercelli. When the see fell vacant, he was elected bishop of Vercelli, and he was the first Western prelate to unite the monastic with the clerical life; thus more nearly approaching the community life instituted by St. Benedict in later years. The plan answered admirably and his clergy became so efficient that they were demanded by churches in other towns. He championed the Faith against Arianism, and thus fell under the Arian emperor's dis-

pleasure, who banished him to Scythopolis, where he was cruelly maltreated by the heretics. Constantius died and St. Eusebius was permitted to return to his church in 362. Rufinus says that "he played the part of a healer of strife." St. Eusebius died about 371, and is enshrined at Vercelli. He is sometimes called a martyr on account of the persecutions he endured.

O Sapientia.†

These are the opening words of the antiphon to the Divine "Wisdom" ; the first of the seven antiphons to the Magnificat, sung before Christmas for the honour of Christ's Advent.

17 St. Olympias, W.†

Olympias was born in 368 and, while young, married Nebridus, the treasurer of the emperor Theodosius. When left a widow she had immense wealth, and refusing the emperor's wish that she should marry one of his relations, she devoted her riches and her life to the service of the poor; she was ordained a deaconess by Nectarius, archbishop of Constantinople. When the heretics were in the ascendant, and St. Chrysostom was banished, St. Olympias also suffered for her adherance to the orthodox Faith. The house which she had founded for religious women was seized, the inmates driven forth, the saint's properties with which she relieved the poor were confiscated, and she was driven from the city, a homeless wanderer. Weary and ill, St. Olympias died about 410.

18 Sts. Rufus & Zosimus, MM.†

These two disciples were active in preaching the Gospel in Philippi and the surrounding district when they were arrested and suffered martyrdom (probably in Antioch) under Trajan, about 116. In a letter to the Phlippians, St. Polycarp mentions these two martyrs, declaring that "They have not run in vain, but in faith and righteousness; and they are gone to the place that was due to them from the Lord, with whom they also suffered."

19 **St. Nemesion, M.†**

Nemesion, an Egyptian Christian, was active in spreading the Faith, especially amongst criminals. To do this he visited the low parts and the haunts of thieves in Alexandria. He was accused of associating with thieves, and in his examination the reason of his so doing was made known. To be a Christian was a more heinous crime than theft and St. Nemesion was ordered twice the amount of scourging that would be the lot of a thief. Still refusing to deny Christ by offering incense to idols, the saint was burnt to death between two criminals in 250.

20 **St. Philogonius, B. & C.†**

St. Philogonius was a lawyer of Antioch, of great eloquence and—a virtue not always seen in the profession at that time—of strict integrity. On the death of Vitalis, bishop of Antioch in 318, Philogonius was elected to the see, where his zeal and able administration drew forth the praise of St. Chrysostom. St. Philogonius strenuously defended the Catholic Faith against Arianism in the Council of Nicaea, and consequently suffered much persecution under Maximin and Licinius. St. Athanasius proclaims him one of the chief bishops and bulwarks of the Faith. He died in the year 322.

21 **St. Thomas, Ap.**

St. Thomas appears to have been of humble condition, a fisherman, but not the owner of boats; an illiterate man, but his lack of learning was more than compensated by his simplicity of heart and the ardour of his loyalty. This is seen when Jesus was going to Jerusalem, where the priests were plotting His death :—"Let us also go that we may die with him" said St. Thomas. St. Thomas was not present when Christ appeared to His Apostles after His Resurrection, and he doubted until our Lord appeared and told him to reach forth his hand and touch Him, then it was—"My Lord and my God." After Pentecost St. Thomas went to preach in Parthia and over the East, extending his journey to India. The place of St. Thomas' martyrdom is not certain, probably it was at Edessa; his relics are at Goa, Meliapore, and elsewhere.

22 St. Ischyrion, M.†

An Egyptian magistrate had a Christian steward named Ischyrion when the imperial edict was promulgated that all people were to make offerings to the gods. It would not do for a magistrate to have one in his household who refused to conform, so St. Ischyrion was ordered by his employer, to make sacrifice. The steward would not do this, as a Christian he could recognise no other deity. Expostulations were vain, the steward was steadfast and the magistrate in his wrath ran a pike into the body of St. Ischyrion, who thus died for the Faith, in 250.

23 St. Ivo, B. & C.†

Ivo was born at Beauvais in 1035, and studied under Lanfranc in the abbey of Bec, where he became proficient in Canon Law. He was received as a regular cannon in the monastery of St. Quintin at Beauvais, where he was professor of theology; he became superior, and the discipline was so good that many bishops asked for his canons to reform their own chapters. In 1091 St. Ivo was elected to the see of Chartres, but the arch-bishop of Sens refused to consecrate him, so he went to Rome for consecration by Urban II. St. Ivo would not consent to the irregular marriage of King Philip, and he came under the royal displeasure; he was also disliked by those bishops who preferred the royal countenance to the purity of the faith. His protest against the appointment of John, a debauched young friend of the archbishop of Tours, to the bishopric of Orleans, widened the breach with his fellow bishops; his discipline and plain speaking suited not the corruption then prevalent, but he hesitated not in his efforts for the Church of Christ. St. Ivo died in 1115, and was buried at St. Jean en Vallée.

24 Sts. Thrasilla & Emiliana, VV.†

Everything connected with St. Gregory the Great, who had the spiritual welfare of this land at heart, and sent the glad tidings to the Anglo-Saxons by St. Augustine, is of interest to Englishmen. It seems that St. Gregory

had three aunts, two of whom took vows of virginity and lived as ascetics in the house of their father and, possibly, had some influence on the life of their nephew. They devoted themselves entirely to prayer, pleading before God, amongst other things for the guidance of St. Gregory, until their knees were hardened as the knees of camels. St. Thrasilla was the first to be called to her reward, breathing forth her soul on December 24th. A few days after, she appeared to her sister, urging her to celebrate the Epiphany with her. St. Emiliana died on January 8.

25 The Nativity of our Lord, or Christmas Day.

The month and day of our Lord's Birth on earth, have not been revealed to us, but, from an early age, this day was set apart for the solemn celebration of that Mystery, and it may be taken that the day would be known and handed down by the Apostles.

St. Anastasia, M.†

Called "the younger" to distinguish her from the saint of the same name commemorated on October 28.

St. Anastasia lived after the example of our Lord and, on the Day of His Nativity was taken to His presence by martyrdom and, in yet closer analogy, the death-day of a martyr was called his "birthday" in the early Church. St. Anastasia devoted her time and means to the relief of the faithful in prison, and, while engaged in these acts of mercy, she was arrested at Aquileja and arraigned before Florus, the prefect of Illyria. With another Christian and a host of pagan malefactors, she was put in a ship which was towed out to sea and scuttled; but the heavenly power, under the guise of St. Theodota, grasped the helm of the sinking ship—the ship of the Church—and piloted it safely to land, and the pagans on board, perceiving the Divine Providence exercised through the prayers of St. Anastasia, worshipped the Eternal God. St. Anastasia was taken to the island of Palmaria, where she was stretched on the ground between four posts and fires lighted about her which speedily destroyed the body, in 304. "Christ put on for us manhood; Anastasia put it off for Christ."

26 St. Stephen, The First Martyr.

Stephen, one of the disciples of our Lord, "a man full of faith and the Holy Ghost," was ordained one of seven deacons for the distribution of alms to the needy faithful. He was brought before the Sanhedrim, of whom the high priest was Caiphas. His eloquent speech was a stinging reproach to his self-conscious judges, and he was cast out of the court and stoned to death, outside what is now called the "Gate of St. Stephen." St. Stephen was the first to witness for Christ by martyrdom. His relics were in a church dedicated to him in Jerusalem, in 422.

27 St. John, Ap. & Evan.

This Apostle, "the beloved disciple of Christ" was the son of Zebedee and Salome, and younger brother to St. James the Great. He was a disciple first of St. John the Baptist, then he was the youngest Apostle and the constant companion of our Lord. Christ on the cross committed the care of His blessed Mother to St. John, and he took her to his own home; John with St. Peter came to the sepulchre, and to them Christ appeared on the shore of the Sea of Galilee. St. John went to Samaria to confirm those of the faith, but he was chiefly at Jerusalem, until the death of the Blessed Virgin. He preached in Parthia, and in the year 62, he was in Jerusalem when the Apostles chose St. Simeon bishop of that church, after the martyrdom of St. James the Less. He supervised the Churches of Asia, living at Ephesus, but in the reign of Domitian he was taken to Rome and condemned to death by immersion in a cauldron of boiling oil, outside the Latin Gate, from which he was delivered with no hurt; he was then sent to the mines at Patmos, and when set free he returned to Ephesus, where, it is thought, he wrote his Gospel. In his old age he was carried into the Church at Ephesus, and his constant exhortation was—"Little children, love one another." The beloved Apostle was the Apostle of Love. St. John died about 101 at a great age. He was buried on a mountain outside the town and a church built over the tomb which is now a Mohamedan mosque.

28 Holy Innocents, MM.

No sooner was our Saviour born than the world declared against Him, a presage of what Christians were to be subjected to. To accomplish his scheme of killing the Messiah, a rival King to his mind, Herod murdered all the male children in Bethlehem and the surrounding districts. This day is not kept as a joyous festival, but as a day of mourning, a commemoration instituted in a very early age of the Church, when the Gloria in Excelsis and the Alleluia were omitted from the Mass.

29 St. Thomas of Canterbury, B. & M.

Thomas, son of Gilbert à Becket, Sheriff of London, was born in 1118 and educated in Paris. He was taken into the household of Archbishop Theobald; his rare abilities raised him to the archdeaconry of Canterbury with many other preferments, and he successfully negotiated several delicate affairs at Rome. He was made the king's chancellor in 1155, which office he discharged with great discretion, and maintained almost regal state. Against his will he was made archbishop of Canterbury, his foresight pictured the future, but he was consecrated in 1162. Hitherto he had been a courtier and served the king, now, as archbishop, God's Church should be served even if in opposition to the king, and he resigned the chancellorship that he might be free from secular influence and concentrate his whole powers on the welfare of the Church. The exactions of the king were now disputed; in St. Thomas the people found a champion against oppression, and ecclesiastics had a strenuous defender of their dignity and properties. The certain rupture came; St. Thomas retired to France; he returned to face his accusers at Northampton, and again went to France, where he lived in the abbey of Pontigny. The struggle between king and prelate was a long one and, when again in England, four barons, instigated by the king, broke into Canterbury Cathedral and murdered the archbishop in the north transept, December 29, 1170. In his death St. Thomas triumphed. The king did penance at his tomb

and the shrine of St. Thomas drew pilgrims from all Christendom, until it was destroyed by Henry VIII. His vestments preserved at Sens, are used once a year.

30 Sts. Sabinus, B. & Companions, MM.†

When Diocletian issued his edict against the Christians in 303, Sabinus bishop of Assisi and his deacons Marcellus and Exuperantius, were arrested and kept in prison until Venustianus, the governor of Tuscany, should come that way. The governor appears to have had the bishop brought to his house to talk over the position, and Venustianus, bringing a small and beautiful statuette of Jupiter from his chamber, exhorted Sabinus to venerate it, but the bishop taking it in his hands, flung it on the pavement and broke it. The governor ordered the bishop to prison and directed that his hands be cut off. The deacons were tortured to death before the eyes of Sabinus, yet still he was firm; he baptised many of those in his prison and converted Venustianus and his family. When the emperor heard that his prefect was a Christian, he sent his tribune, who had the bishop, the governor and all the Christians executed, in 304. They were buried at Spoletto where some of the relics are enshrined.

31 St. Sylvester, I., P. & C.

Sylvester, a Roman, was ordained priest by Pope Melchiades, and laboured diligently through the Diocletian persecution. He saw the triumph of Constantine and the exaltation of the Cross. He was raised to the pontificate in 314, and assisted Constantine in the founding of churches; he did a great work in organising the Church in its newly found freedom. He ordered that chrism be consecrated by bishops only, and that a deacon should wear a dalmatic when serving the altar. St. Sylvester was too aged to attend the Council of Nicaea and sent Osius and two priests to represent him. He died in 335, and was buried in the catacomb of St. Priscilla, but his relics were translated to a church built in his honour in Rome by Pope Sergius II.

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